

# Christian Herald

OCTOBER • 1955



This month: **WHAT MAKES A CHURCH 'CHURCHLY'?**  
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Adapted from the *Life of Christ* series and the series, *The Growth in Our Idea of God*, the pictures were commissioned for use in connection with the church school curriculum, to meet a growing need for visual aids.

Depicting Jesus for the first time with a strongly masculine face, as many persons today imagine him, the Christ-like attributes of loving-kindness, understanding, and power are felt at once. The spiritual impact of the pictures does much to create and sustain a worshipful atmosphere wherever the pictures are hung.

The artist, Jacques Barosin, was born in Latvia and educated in Germany. He was a soldier in the French army during World War II, and after the German occupation was held prisoner several times by the Nazis. Each time he managed to escape. His last place of hiding was in a schoolhouse in southern France, where he was given an old French Bible to read. So comforted and inspired by it was he that he resolved that if he escaped again he would tell the story of the Bible in the best way he knew, namely, in pictures. The Barosins now live in New York, and the pictures shown here represent only a small fraction of his work in the field of religious art, for he continues to paint Christ and the stories of the Bible.

The pictures, introduced at the International Sunday School convention in Cleveland, Ohio, July 27 to 31, are available in three sizes,

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**Armed** with a degree from Peabody College (Tenn.) and prize money from a literary contest, Beverly Herring, CHRISTIAN HERALD Associate Editor, came to New York to conquer the world of letters. Her first job (manuscript typist for a hunting magazine) had a grand climax—she bagged one of the editors. On the CHRISTIAN HERALD staff for six years, she is now responsible for processing copy, reading every word in the magazine at



least twice, writing captions, selecting the spice for "Spice of Life." Mrs. Robert Travers in private life, she enjoys keeping house for her writer husband and Daphne, their "omnivorous but appealing" black cocker spaniel.

**Chaplain** (now Air Force Reserve) James A. Davidson is pastor of First Baptist Church of White Plains, N. Y. He and Mrs. Davidson saw Europe from bicycles the first year they were married. (More about that in his sermon, *Your Five Brothers*, on page 31.) Three years ago he cycled through ten countries of Europe with two of their four sons. Less athletic hobbies include oil painting, sculpture, chess, music, lecturing and writing.

**Advertising** executive Kenneth Wray Conners (*Putting Sermons to Work*, p. 30) says he cut his teeth on a typewriter and has been writing ever since. One book has been published; another is on the way—claims he combats ulcers that way. Other diversions include playing

Fabian Bachrach



the piano and organ, tape-recording choral music, submitting to the blandishments of his wife's springer spaniel, and responsibilities at his Meadowbrook, Pa., church as chairman of its Pastoral Relations Committee.

**Chief** blessings of Maude Hill Beaton (*What Am I Doing For My Minister?*, p. 6) include the habit of writing, six superb grandchildren and her husband. A graduate of Mt. Alison University, Sackville, N.B., she is author of a book recounting her travels to mission stations around the world, and two later novels.

**November** brings the intriguing article, *Suppose There Is Life on Other Planets*. . . . What with basketball-sized satellites about to be launched into space, it's an appropriate enough and even insistent subject for speculation. Read also about Billy Graham's famous song leader—*How Cliff Barrows Does It*. Plus a big Christmas book section to give you guidance in gift book selection.

OCTOBER, 1955

# Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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81 (1★) Protestant Church Administration and Equipment Section

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CHRISTIAN HERALD

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DOCTOR POLING

## Answers Your Questions

### Church Gains

● Referring to recent gains in membership and other successes of the churches and of religious programs, the enclosed clipping calls attention to the fact that some religious leaders call these gains superficial and misleading. This editorial from The Daily Oklahoman, which I read, quotes the Master's admonition, "Judge not lest ye be judged," and goes on: "Criticizing the religious walk and conversation of others has been the pastime of some believers ever since Christ. . . ." In your opinion are these reported gains real and what do you think of the criticisms?

OKLAHOMA

(Mrs.) L.H.

I heartily disagree with the clergymen who belittle and talk down the very real and definite gains religion in general and churches in particular have made in the current decade and are making today. Certainly there is much to regret; we have not achieved either perfection or some of the minimums possible to us. But Christianity is on the march. Let us thank God for that and go forward to yet greater things for Christ and the Church.

### Smoking by Clergymen

● Our small church cannot afford the salary of an ordained minister. We have had a student supply who smokes cigarettes. We have been told that 90% of all young men preparing for the ministry smoke, and that 50% use liquor. Is this true?

OHIO

(Mrs.) W.H.K.

I do not believe that it is true, but the charge is something that should be called to the attention of theological seminaries. The letter accompanying this question refers to the fact that there are members of this particular church who refuse to attend the services while the student in question preached, and also withdrew their contributions.

### Presidential Golf

● Do you approve of the President of the United States playing golf on Sunday?

NEW JERSEY

(Mrs.) C.H.

I do not play golf on Sunday, but

I certainly refuse to criticize the President for giving a few hours of the day, after he has attended church services on Sunday morning, to his favorite relaxation. Some walk, some swim, some ride in their automobiles, others sit and read, and others just sit.

### Junior Church Activities

● The children in our church, up to a certain age, attend Junior Church during the regular services. Do you think that for these boys and girls, 10 and 11 years old, doing woodwork, cutting out pictures, playing games, etc., constitutes an appropriate program? In this brief time should they not be given something definitely spiritual and appropriately Christian? Should they not receive, at these ages, more definite religious guidance?

CALIFORNIA

(Mrs.) E.B.D.

First off, I think that children of this age should attend the regular church service. As a pastor I coveted their attendance and invited it. I think that the Junior Church should be for younger children. Agree with me or not—this is what I believe. As to the program described, in my opinion it is, to say the least, incomplete and inadequate.

### Christian Children's Fund

● Do you know that your name is on the committee list of Christian Children's Fund, Inc.? Is it there with your permission? If it is, that is all I need to know. I just wish to be sure that this is a thoroughly reputable organization.

IOWA

(Mrs.) L.M.

My name is there with my permission—I am enthusiastic about its being there. I have complete confidence in this organization. I have followed its work literally around the world. It is completely trustworthy.

### Beer on the Ark?

● Attached is a clipping from our local paper. What do you think of it?

MASS.

(Mrs.) W.E.D.

The clipping remarks that while the Bible doesn't mention the fact, "an Assyrian tablet of 2000 B.C. lists beer among the foods which were taken

aboard Noah's Ark." I think that is all balderdash—if you know what I mean!

### Nixon's Religion

● Recently I was told that Vice-President Nixon is a Roman Catholic. True or false?

NEBRASKA

(Mrs.) S.P.R.

False. He is a Quaker. I met him first at a Christian Endeavor missionary conference in Riverside, California. He was then president of his own society in the East Whittier Friends Church.

### First Sermon Broadcast

● What was the date of the first broadcast of a sermon from a regular church service?

NEW YORK

R.G.C.

Mr. Wesley B. Goodman, Associate Executive Director of the Broadcasting and Film Commission of the National Council of the Churches of Christ in the U.S.A., informs me that there is no record of this particular "first." As of my memory, this may have been a sermon broadcast from a Pittsburgh station. The first so-called "network" program was by Dr. S. Parkes Cadman, May 23, 1923. His broadcast was not from the church but from the Bedford Branch of the Brooklyn Y.M.C.A. In this same year I made two broadcasts, one from Schenectady, which was the first Christian Endeavor broadcast, and another from Station WJZ in New York city. Wesley Goodman, incidentally, is the son of Frank Goodman, the first and, in my opinion, the greatest director of religious broadcasting in the United States.

### What Became of the Ark?

● My recent Sunday-school lesson was based on II Samuel 6:3-12. We would like to know what did become of the ark.

WISCONSIN

(Miss) B.S.

So would I! I have just read of a gentleman who has set out to find it, but he won't. I haven't the slightest idea what happened to the ark.

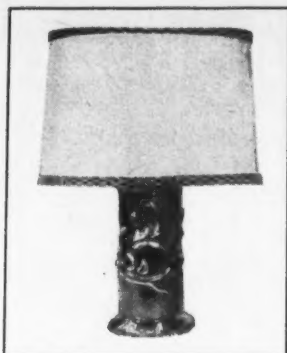
### "Jesus Is Here"

● Do you know whether I can secure a copy of the book, "Jesus Is Here"? This was a companion volume to "In His Steps," and both books were written by Dr. Charles M. Sheldon.

MICHIGAN

(Mrs.) F.W.

"Jesus Is Here," by Charles M. Sheldon, is out of print. I possess an autographed copy; also I have the original manuscript written in long-hand by the author. If any of our readers have a copy that they are willing to dispose of, I shall be glad to forward information to the questioner.



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# What Am I Doing for My Minister?

By MAUDE HILL BEATON

**I**T HAD been an unusually good sermon that morning. In fact it had given me an inspiration for dealing with a problem that had long confronted me. Did I tell the minister how his sermon had helped me? Well, no. The fact is, I *meant* to write him a letter. But the next few days were very full. And when a little time had elapsed, it just got to be one of those past things that never were done.

But later it set me thinking. What do I do for my minister? Do I do anything for him? Well yes, I drop the envelope on the plate that helps keep him in the pulpit. Good. But is that enough?

What do I ever say to him in the way of praise? Do I let him know that his ministry does anything for me? There have been a lot of articles published on "the most unforgettable character I ever knew." But there is perhaps nothing more "unforgettable" than a word of praise by the one who receives it. Down through the years we remember the little kind thing once said to us.

If my minister gives me a little lift some time, why don't I tell him so?

And if a word of appreciation can help him, how nice also could be an appreciative word said *about* him to others in the congregation! A good word about his sermon, his personality, his greeting, his family—a mention of some little helpful thing he has done—all these add to the warm, friendly atmosphere that should be evident in a church.

Let me not stop with a good word to my fellow churchmembers. Do I ever speak of him to the people *outside* the congregation—the people who never go inside a church? I speak to them of the good family doctor we have, the new family down the street. I tell them where they can get their little boy's teeth looked after, carefully and without too high a charge. But do I tell

them about our minister at church?

"He's a good sensible fellow," I could say. "Drop in and hear him. We have coffee after service the last Sunday of the month. Come share it with us and get acquainted."

Our big manufacturing concerns spend hundreds of thousands advertising. What do I say to the world in general about my minister? Do I push my church as well as I do my business? Honestly, now, did I ever send anybody to that church who has been a "sticker" and a worker there? Of course, many of us have done that much. But some of us can write "Failure" even there.

And if I contribute a word of encouragement to him, if I express my appreciation of him to others in the church and outside the church as well, have I reached my limit? Not yet.

**W**HAT do I say to the Lord about my minister? Do I pray for him, not just occasionally, but steadily, daily? I believe in prayer, yes. But do I extend its power to him? Do I pray for the success of my business and forget the one who ministers to my family, who will undeniably affect (or will it be *fail* to affect?) their lives as they grow?

For after all, is there any greater service than that rendered by that little white church on the corner? Is there any limit to the power for good stored in that building and the man who serves it and his people? Let us help our minister develop his capacities to the full. At least part of the extent of his power and influence depends on us.

Someone inquired, of a newly-called minister, "Is he a big enough man for that church?"

"Well," was the answer, "if he isn't they'll *make* him a big enough man."

What kind of man am I helping to make of my minister? THE END



# Amazing New Safe Candy Plan for Quick Reducing

**Without A Hungry Moment—No Drugs—No Exercise  
Lose Up to 5 lbs. a week with Dr. Phillips Kelpidine Candy Plan**

## THIS IS FOR YOU FOR EASY REDUCING!

If you are too fat because you eat too much, if you just can't diet because you have a healthy appetite and like to eat too well, if in spite of everything you're still too fat, if you like sweets, candy, cake, and you like lots of butter, gravy, potatoes—no matter how skeptical you are you can be sure that Dr. Phillips amazing Kelpidine Candy reducing plan is a new discovery that takes off pounds and inches of ugly fat quick, safely and so easily you will hardly believe your eyes!

## AMAZING NEW SAFE DISCOVERY

Just recently scientists discovered an appetite satisfying ingredient which is now contained in Kelpidine Candy. Yes, this appetite satisfying ingredient is now combined with an essential mineral many doctors use in helping fat people lose weight! The appetite satisfying ingredient is found in many reducing products advertised on radio, TV, in magazines and newspapers and often at a much higher price! This vegetable cellulose appetite satisfying ingredient has no calories, yet expands when it absorbs water, thereby helping to give the feeling of a full contented stomach! The result is that your desire for food is cut way down—you eat less—get the benefit of its amazing mineral—used by many doctors—and you eat less—that's the secret of losing weight!

## HERE AT LAST IS THE REDUCING CANDY YOU'VE HEARD WAS COMING!

### Watch Fat Go From All Over The Body!

You'll see fat disappear from all over, hips, thighs, bust, chin, neck, arms, legs, etc. etc. You'll see pounds vanish like magic the first week—so Fast—so easy you won't know what's happening—yet there is no exercise no drugs—no hunger—no starvation diets!

### REDUCE OR DON'T PAY!

Yes, you pay absolutely nothing unless you grow slim, more youthful looking. You pay nothing if your friends, your family don't tell you you look slimmer and have reduced to the weight that most becomes you! You must be 100% satisfied in every way with the first package of candy or you return the Empty box for your money back! So start now and take off fat with Dr. Phillips Kelpidine Candy Reducing Plan until you've cut down to the weight and figure you want! Stop being fat! Reduce this safe, simple, easy way. Mail coupon for easy reducing today!

## MONEY BACK GUARANTEE

It must be a quick, safe, easy way to reduce, you must be entirely satisfied with your loss of weight—This candy must taste as good as or better than your favorite candy—You must find it the easiest reducing plan you ever tried. You must lose the number of pounds you want to lose. You must reduce without a hungry moment. You must get rid of dangerous excess fat or your money will be refunded—Don't delay—You have nothing to lose but excess weight, so mail coupon below now!

## SATISFIED USERS SAY!

**GIRL LOSES 35 lbs. FEELS WONDERFUL**  
"Thanks to Kelpidine Candy I went from 195 lbs. to 160 lbs. ... I feel wonderful ... It's the best way to reduce I ever tried."

Miss H. T.  
New York City, New York

**LADY LOST 27 lbs.**  
"Your Kelpidine Candy tastes wonderful—Now for the first time I am not always hungry and I lost 27 lbs. already."

Mrs. N. L.  
Newark, N. J.

**COUPLE BOTH LOSE WEIGHT:**  
"My husband lost 15 lbs. with your candy plan and I lost 19 lbs. Your candy is delicious—we both feel fine. It's the easiest reducing plan I ever tried."

Mr. & Mrs. G. P.  
Chicago, Ill.

Results vary with individuals—Your experience may or may not be the same but be sure to try it today! Your money back if you are not satisfied!

## HUNGER DECREASES!

With Kelpidine Candy your hunger decreases. You find your craving for food diminishing as the candy counteracts hunger! You eat two candy-tabs per day and your desire for food goes down! You find your hunger and appetite satisfied with less and less and your weight goes down! You'll find you won't have the craving for big meals of rich, fattening foods, because Kelpidine Candy counteracts the need and craving for those excessive meals! And you will feel a lot better! You must reduce to the weight that most becomes you or your money back!

## IT'S DANGEROUS TO STAY FAT!

Insurance companies and doctors tell everyone that too much fat shortens your life! Fat people die years sooner than people with normal weight! So be Safe! Be Fair to yourself! Start taking off ugly fat with delicious tasting Kelpidine Candy Plan!

## KELPIDINE IS SAFE!

Kelpidine has been advertised in: American Home, Glamour, Harper's Bazaar, Esquire, Charm, See, McCall's, Neddlework, Redbook, Moose, Christian Herald, Extension, Eagle and in many other magazines. It has also been advertised on TV and over 100 radio stations.

## YOU GET A LARGE BOX OF CANDY!

Try the liberal supply of Kelpidine Candy Plan on our 10 day no risk offer. Keep a record of your weight—If you are not pleased with your loss of weight, if you can taste any difference between the candy and your favorite candy, if you don't find it the easiest way to reduce you ever tried, if you don't feel full all ways, if you suffer a hungry moment, if you don't lose pounds and inches! Return for refund. Just fill out coupon and mail to: American Healthaids Co., Dept. K-413, Candy Division, 318 Market Street, Newark, New Jersey.



## OVER ONE MILLION SATISFIED USERS!

Kelpidine has been sold nationally since 1939. Over one million people have purchased Kelpidine. Many of them heard about Kelpidine from friends who lost weight. Only recently Kelpidine Candy was improved. This New and improved Kelpidine Candy contains that amazing new safe ingredient that satisfies hunger and is designed for safe reducing! Never have a hungry moment and start losing weight.

## LOSE WEIGHT OR NO CHARGE

## MAIL THIS NO-RISK COUPON TODAY!

American Healthaids Co., Dept. K-413  
318 Market Street, Newark, New Jersey

Send one package of Kelpidine Candy Plan. I enclose \$2.98 on guarantee I must be delighted with my first package or money back when I return the empty package.

☐ Check here if you want 2 packages for \$5.00 (Save \$1.00)

Name.....

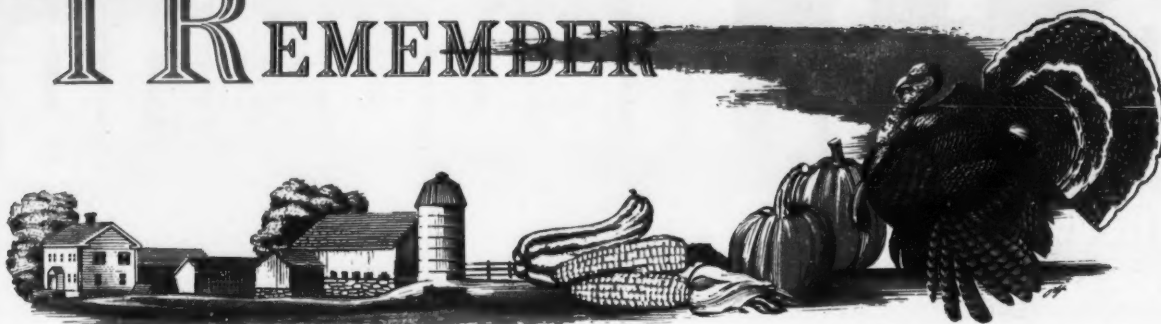
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City.....Zone.....State.....

.....LOSE WEIGHT OR NO CHARGE.....

# "I REMEMBER

99



Conducted by RACHEL HARTMAN

**L**ike a bird singing in the rain, let grateful memories survive in time of sorrow.  
—ROBERT LOUIS STEVENSON

**T**O BE glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness; to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manner; to think seldom of your enemies, often of your friends and every day of Christ; to spend as much time as you can with body and with spirit in God's out of doors—these are little guide posts on the footpath to peace.

Author Unknown

From Mrs. C. J. Zook, Rio, Ill.

The soul alone, like a neglected harp,  
Grows out of tune and needs that Hand divine;  
Dwell Thou within it, tune and touch the chords,  
Till every note and string shall answer Thine.

—Harriet Beecher Stowe

From Mrs. Fletcher Bennett, Independence, Wis.

**S**ummer has gone. Now here is Fall—  
The time of year that's best of all.  
The earth presents its nicest scenes,  
A fairyland of browns and greens,  
The trees arranged in loveliness,  
Resplendent in their changing dress.  
A picture rare seen through the haze  
Of lazy Indian Summer days.

From Summer's toil the earth is spent  
And with Autumn's rest is quite content,  
A leafy blanket o'er her spread,  
Prepared for Winter's storms ahead.  
This interlude of calm repose  
All too swiftly comes and goes.  
Yes, Summer has gone and here is Fall,  
The time of year that's best of all.

Walter J. McDonald

From Eugenia L. Bachman, Buffalo, N. Y.

**H**E who cannot forgive others breaks the bridge over which he must pass himself.  
—GEORGE HERBERT

All things bright and beautiful,  
All creatures great and small,  
All things wise and wonderful,  
The Lord God made them all.

The purple-headed mountain,  
The river running by,  
The sunset and the morning  
That brighten up the sky—

The cold wind in the winter,  
The pleasant summer sun,  
The ripe fruits in the garden—  
He made them every one.

The tall trees in the greenwood,  
The meadows where we play,  
The rushes by the water  
We gather every day—

He gave us eyes to see them,  
And lips that we might tell,  
How great is God Almighty,  
Who maketh all things well.

CECIL FRANCES ALEXANDER

From Lila Gallup Kinney,  
Dover Foxcroft, Maine

## THE SCHOOL TEACHER'S CREED

I BELIEVE in boys and girls, the men and women of a great tomorrow; that whatsoever the boy soweth the man shall reap.

I BELIEVE in the curse of ignorance, in the efficacy of schools, in the dignity of teaching, and in the joy of serving others.

I BELIEVE in wisdom as revealed in human lives as well as in the pages of a printed book, in lessons taught, not so much by precept as by example, in ability to work with the hands as well as to think with the head, in everything that makes life large and lovely.

I BELIEVE in beauty in the schoolroom, in the home, in daily life and in out-of-doors.

I BELIEVE in laughter, in love, in faith, in all ideals and distant hopes that lure us on.

I BELIEVE in the present and its opportunities, in the future and its promises and in the divine joy of living.

—EDWIN OSGOOD GROVER



**T**ime, that aged nurse,  
Rocked me to patience.  
—JOHN KEATS



Teach me to live, that I may dread  
The grave as little as my bed.  
—BISHOP THOMAS KEN

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original matter used.



# Egypt

## ...LAND OF BEGINNINGS

*Called the "Cradle of Civilization," the "Land of Antiquity" and the "Place of Beginnings," Egypt is one of the fabulous countries to be visited during Christian Herald's 1956 Bible-Lands Tour.*

*The Great Pyramids were built about 4,000 years B. C. Even then the Egyptians possessed a marvelously advanced civilization which presupposes thousands of years of development.*

*In science, notation of time, decimal system of numbers, weights and measures, geography, architecture, astronomy, chemistry, medicine and anatomy, music and literature, Egypt seems to have excelled all other ancient peoples. In the Museum in Cairo, tour party members will see articles as much as 5,000 years old.*

*From Egypt, the tour party journeys to the places of Christian beginnings. Visits include all parts of old Palestine and the main shrines of Christendom.*

*Go with Christian Herald and you too will walk where Jesus walked; sail across the Sea of Galilee; see the places where He grew up and where He taught and preached and healed. In addition, you fellowship with Dr. and Mrs. Daniel A. Poling; hear absorbing lectures by Dr. George M. Lamsa; get the personal leadership of tour director Carroll M. Wright. You enjoy the unequalled relaxation, rest and recreation of a sea voyage. You have companionship with a congenial group of like-minded people.*



**Christian Herald's Bible-Lands  
Tour is a Once-In-A-Lifetime**

**adventure you cannot  
afford to miss.**

**Write today for full information.**

**For 60 wonderful days**

MR. CARROLL M. WRIGHT, DIRECTOR  
CHRISTIAN HERALD TRAVEL BUREAU  
27 EAST 39th STREET, ROOM 203  
NEW YORK 16, NEW YORK

*I would like to visit the Lands of Beginnings. Without any  
obligation on my part, please tell me how I can do it.*

NAME.....

ADDRESS.....



AS GENERAL ELECTRIC SEES IT...

## Here are 5 ways to

**For every 5 new engineers industry needed this year, there were only 3 graduated from U. S. colleges**

In 1955, U. S. industry had jobs for an estimated 37,000 engineers; our colleges graduated 21,500.\* This shortage, typical of recent years, is creating an increasingly serious problem — for engineers and scientists hold the key to progress in this swift-moving technological age.

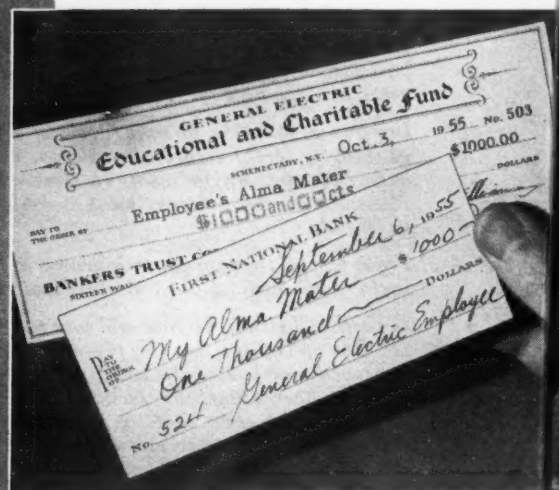
At General Electric, for example, nearly 17,500 of our people are trained in engineering or science, and we have opportunities for a thousand more technically trained people each year. The need may double in the next 10 years.

As we see it, industry, working with educational institutions, can do much to solve the shortage. On these two pages are some of the things we believe will help:

\*Estimates are from the Engineering Manpower Commission of the Engineers Joint Council.

**ENGINEERS  
GRADUATED  
IN 1955  
21,500**

**ENGINEERS  
NEEDED  
IN 1955  
37,000**



**3. Help schools financially.** Nearly half of U. S. colleges operate in the red. Since 1922, G. E. aid-to-education program has included fellowships, scholarships, and other financial support. In addition, the General Electric Educational and Charitable Fund matches, dollar for dollar up to \$1,000 a year, contributions by each employee to his local

For a detailed discussion of our views on "Basic Relations Between Education and the Economy," write General Electric, Department S2-119, Schenectady, New York

IT..

# to help solve America's critical shortage of engineers

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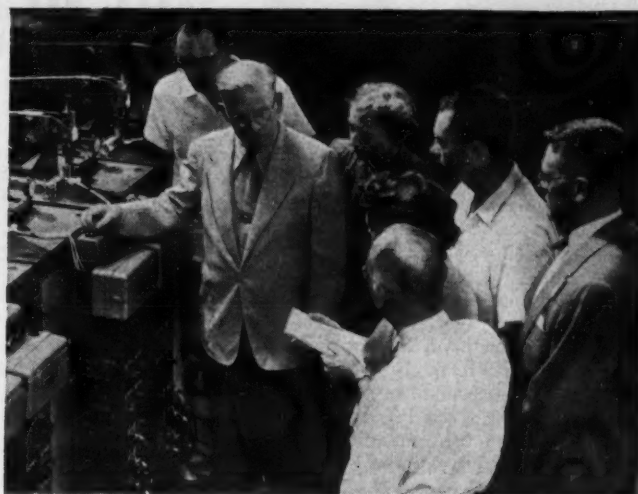
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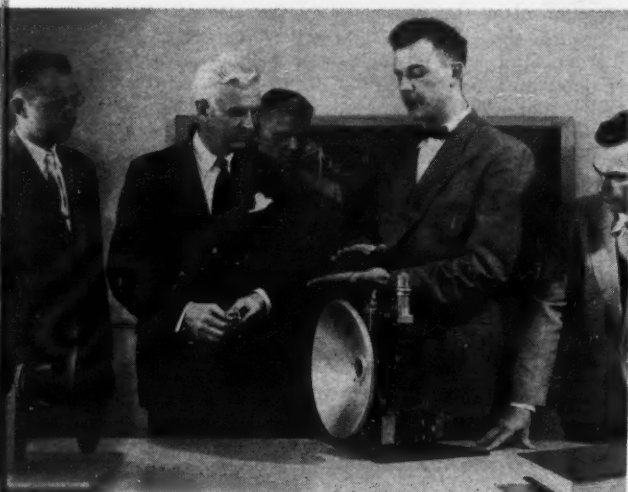
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York



**1. Help guide young people's careers.** More high-school students will take the courses they need to become engineers if they know of the wide opportunities in the field. Since the 1920's, General Electric has tried to create interest by distributing a variety of school training aids. (Above, a teacher counsels students, using a G-E career guidance booklet, "Why Study Math?") In the past 10 years, schools have requested 63,000,000 copies of our training aids.



**2. Bring businessmen and educators together.** An understanding of the role math and science play in business can help teachers prepare students for careers. The group above is the latest of 1,450 high-school teachers to attend G.E.-sponsored summer fellowship programs. Here they have the opportunity to study at several leading colleges and to see firsthand the value of their work to business. We have also conducted conferences for college educators since 1924.



**4. Educate employees on the job.** The development of young people must continue after they start to work. At General Electric, we have 12 formal educational programs; the oldest — Engineering — was started nearly 60 years ago. (Above, Clarence Linder, Vice-President — Engineering Services, reviews work of engineers enrolled in our Creative Engineering Program.) More than 10,000 technically trained men and women have participated in these programs.



**5. Encourage self-development.** Young people with aptitude should be helped to move ahead. For example, the young men above joined our Apprentice Training Program as high-school graduates in 1949; this year they are graduate engineers from the U. of New Hampshire after a 6-year work-and-study program sponsored by our Meter Department. Donald E. Craig, General Manager of the Department, congratulates the men and welcomes them to full-time jobs.

*Progress Is Our Most Important Product*

**GENERAL**  **ELECTRIC**

LIBRARY OF  
UNION THEOLOGICAL SEMINARY  
NEW YORK

## GABRIEL COURIER INTERPRETS



# THE NEWS

LAUF

### • AT HOME •

**PEACE?** Those who anticipated Ike's bringing home Mr. Khrushchev's polished scalp, were unsated. Those who expected a world Magna Charta to be chiseled out at the Geneva summit, were disappointed. The emphasis was not upon agenda, but upon atmosphere; not upon diplomatic relations, but human relations. Discussions were not so much point to point, as man to man. Even the President's dramatic suggestion for mutual aerial inspection of Russia and the U.S. was less a call for the exchange of information than for the exchange of confidence. (Surely both Russia and the U.S. know as much—and more—about each other, through day-to-day espionage, as they could learn by high-flown photography!)

In the eyes of the world, the U.S. at Geneva clearly became what we at home never doubted we were—the leading champion of peace. World tension has eased off (though local shoot-ins have not).

Most blundersome foot-in-mouth action came from probable Democratic Presidential candidate Adlai Stevenson, who commented: "I, for one, had never expected to hear the President of the U.S. plead to a third-string Communist that the United States wants peace." If Americans were troubled generally, it was not at Presidential propriety in "pleading" for peace with an any-string Russian whatsoever, but at the quality of "peace" that could thereby be obtained. Was it real, or simply another Russian expedient? Time, inexorable weigher of human motives and judgments of motives, will tell.

**APPEARANCES:** Mr. Donald A. Quarles is in as Secretary of the Air Force, and Mr. Harold E. Talbott is out. Quarles, former Assistant Secretary of Defense, has been the Buck Rogers of the Pentagon. Guided missiles and the coming long-shot space basketball were his projects. Talbott, who liked his work, and was obviously admired by the branch of the armed forces he directed, simply had not cut the cord to his previous business. His honesty was not at issue, even in the Congressional inquiry that his actions attract-

ed. The issue was indiscretion, but it was enough to (1) force Mr. Talbott's resignation; (2) furnish ammunition for the Democrats; and (3) suggest to Democratic strategists that in an Administration abounding in personnel drawn from other than political circles—that is to say, from business, big and little—there must be other uncut umbilicals. The possessors thereof find no comfort either in Congressional zeal or in the President's insistence that government officials must abstain not only from evil, but (and we suppose Democrats would add the words, "and especially") all appearances of evil.

**MONEY:** Boom regulation is a tricky operation. In 1953 when the government tried to slow a boom, the brakes were hit too hard, business fell off drastically. This time, there's just the slightest touch on the brakes so far—installment terms a bit tougher, mortgage interest rates up a fraction of a per cent. If that doesn't work, the brake foot will go down harder. Stimulus is sky-high consumer debt. Business has been spectacular, but mainly because people are buying with their signature instead of their dollars. In a year, outstanding installment loans have gone up from \$22 billion to \$25 billion. Mortgage loans have jumped from \$106 billion to \$121 billion. Debt is no great problem when the paycheck is coming in every week. But if it ever stops—even for a short time—then there's trouble. A crash could result from reckless selling on credit, reckless buying. The new regulations make both a bit more difficult. And that protects you.

**SORE SPOTS:** A Senate subcommittee conducting a clause-by-clause inquiry into the Bill of Rights in operation has got around to religious freedom. To find the facts, Chairman Thomas C. Hennings, Jr. (D., Mo.), is sending a questionnaire to "interested" persons. (Who wouldn't be one!) Among other questions, he's asking: Have you observed any significant instances in recent years in which American citizens have been denied the religious freedom offered by the Constitution? Do you believe the free exercise of religion protects atheists in propagating a disbelief in religion?

The second question particularly is likely to stir up considerable difference of opinion, or at least as to where a limiting line should be drawn. If freedom to disbelieve—and to propagate disbelief—is covered by freedom of religion, what about propagating disbelief on, say, radio or television?

Public hearings are supposed to begin October 3, and last for not more than a week. If Senator Hennings can get into one week everything that everybody will want to say, he's a brisk gentleman, indeed.

**COURIER'S CUES:** Japanese tuna and textiles, flooding American markets, are bringing indignation—and unemployment—to U.S. industries . . . When Congress returns in January, look out for pre-election fireworks! . . . The AMA says instant coffee has only about half as much caffeine per cup as regular. . . . Sobering Thought Dept.: the Killian committee of top scientists has just told the President that in 5 years U.S. and Russia will be able to destroy each other, no matter who starts the fight.

AFL President George Meany says that after AFL and CIO merger, unions will be more politically active than ever. . . . Certain Congressmen think Adlai Stevenson should run for the Senate from Illinois (against Everett Dirksen); they say he'd stand a lot better chance of getting elected, than if he runs against Ike. . . . Government is talking about selling advertising space on tax forms—what next! . . . There's a new kind of machine that makes a tufted 9x12 rug in 27 seconds. . . . Survey of 11 Texas colleges and universities showed that 37.7 per cent of male students smoked in first year in college but 55.9 per cent in fourth year; for women, figures are 14.9 and a disturbing 49.0 per cent.

### • ABROAD •

**GENEVA:** It was becoming a much-headlined town. Following the Big-Four clambake, the U.S. Ambassador to Czechoslovakia and the Red Chinese Ambassador to Poland met there. The U.S. was after the release of 51 American prisoners still held in China. The other side was after everything else, including the names of Chinese students in America. The prospect chilled the hearts of those students, for they knew that if they were identified, then, according to the Communist pattern, their relatives in China would be subject to reprisals. And rolling around in the minds of many Americans: was this conference a prelude to something else; something, say, like UN membership for Red China?

Also in Geneva: the United Nations Atoms for Peace Conference. Every-



body had big plans for domesticating the atom. Topics and findings that had been hush-hush six months ago, were talked about as freely as the weather. Futility of "secrecy" was demonstrated when it was discovered that scientists of all major atomic nations, working independently, had solved a problem in precisely the same way at about the same time, and had each carefully, zealously guarded the "secret" for ten years!

And on October 27, the Foreign Ministers of the United States, Great Britain, France and Russia convene at Geneva as directed by the Big Four. How earth-shaking was the previous back-slapping, will be revealed.

**OLD LOOK:** Despite Iron Curtain cracks, so far as Russia, home office of Communism, was concerned, the satellites are still boarded up tight. Ten times more Americans will have visited Russia by the end of the year, than last year. Soviet scientists discreetly fraternized with their American contemporaries at the atom conference. Soviet satellites, on the other hand, haven't donned the new look. Westerners aren't welcome. Why? Could be merely Communist caution—it's difficult and sometimes risky to keep up with Moscow's sudden changes. Could be unrest, scarcities, other internal troubles in the satellites. They don't want outsiders to see their problems. And they don't want insiders to see outsiders—might give ideas to either or both.

**KOREA:** America has the unsavory task of defending at bayonet point officials of the UN-ordained truce commission, against attacks of rioting South Koreans. The South Koreans, along with their fiery president, Syngman Rhee, are outraged at the lack of commission neutrality. Decisions have been loaded in favor of the Reds. When Reds built up their forces in violation of terms, Czech and Polish truce commissioners shut their eyes, prevented action by Swiss and Swedish members. Now in the rioting paradox, U.S. soldiers and South Koreans are getting hurt, Communists are protected. The Reds are blatantly betting that U.S. is so dead-set against more war that we will restrain Mr. Rhee, let the Reds tramp roughshod wherever they choose to tramp or shoot down a plane when they happen to feel like it.

**TITO:** Was he worth the billion dollars U.S. taxpayers spent on him? The time is fast arriving for an accounting—for it looks as if the force of Russian gravity is pulling Tito back into the Kremlin orbit, and as if borscht is thicker than water. So our paper defense line across Southern Europe cracks. We were banking on the Yugo-

slav-Greek-Turkish pact, with its relationship to NATO. With Tito out, there's a big hole in the dike.

He's done well for himself, when you stop to think about it. First, he did what no one else had done—declared his independence from Mr. Stalin. Then he got what he wanted from the U.S. Then he maneuvered so that the new Kremlin bosses came to see him; they, not he, pled to be forgiven.

Personally, we don't think his free-wheeling is done yet. He's having a whopping good time calling signals. Will he become a satellite of Russia, or, more to the point, will Russia become Tito's satellite!

**NON-VIOLENCE:** The invasion of Goa and Damao, tiny Portuguese possessions on the west coast of India, was a startling exhibition of the violence of "non-violence." Some 5000 Indian believers in "passive resistance" attempted to march into the enclaves. Guards warned them to stop. They didn't stop, and the guards fired, killing at least thirteen and wounding others. At Banda, on the edge of Goa, 800 marchers were first briefed by Commu-

nist leaders, told to drop flat on the ground if there was firing, not to use violence, to pick up their dead and wounded before retreating. And that was the way they did it. They marched deliberately into the line of fire after the first volley went over their heads. Some 10,000 spectators stood on the sidelines and watched.

If that is non-violence, so is sticking one's hand into an electric fan, or picking up a fallen live wire! Regardless of the rightness or wrongness of Portugal's colonialism—violence, whether wielded or incited, is not the way to solve problems. Messrs. Nehru and Menon, who so unblushingly see the need for their good offices as peacemakers in more distant pastures, should not deprive their own countrymen of their talents.

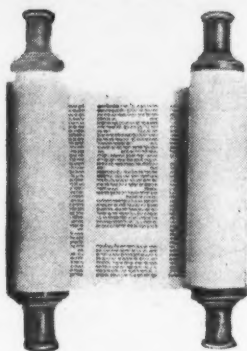
## ● CHURCH NEWS ●

**STATE OF THE CHURCH:** Again all records go crashing! The latest figures compiled by the National Council of Churches show more of everything—church members, churches, Sunday schools, cash donations, preachers. Total church membership of all faiths



# The Scroll of the Law

(Hebrew, Sefer Torah)  
One-Third Actual Size



Miniature Scroll  
A Beautiful  
Jewish Antiquity

*The Scroll is the most Sacred thing in the Jewish Synagogue. Christ read His introductory message from the scroll in the Synagogue*

Every Bible Student ought to have one of these miniature scrolls.

## OUR OFFER

We want you to read THE CHOSEN PEOPLE magazine, considered by many Bible students the most helpful paper on prophecy and the Jew published in America. It gives you inspiring reports of the world-wide activities of the American Board of Missions to the Jews, Inc.

Also, we want you to read the life story of Ex-Rabbi Leopold Cohn, written by himself in a sixty-page booklet—one of the most thrilling stories you have ever read. Jews are really accepting the Lord Jesus Christ.

The price of the Scroll is \$1.50, and THE CHOSEN PEOPLE is \$1.00 a year (published Sept. through June). Mr. Cohn's autobiography is 50 cents. Send us \$2.00 and we will mail you ALL and enter your name for a year's subscription for THE CHOSEN PEOPLE. If not satisfied, we'll return your money without a question.

And may we remind you also of the continuous need of our Missionary undertakings? Our work merits your every confidence. It is a program of world-wide Gospel testimony to the Jews. Your fellowship in prayer and gift is always welcomed and appreciated. THE CHOSEN PEOPLE is of course sent to all contributors.

AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

236 W. 72nd St., Dept. 2, New York 23, N. Y.

I enclose \$2.00 for which please send me your Hebrew Miniature Scroll combination.

Use the enclosed \$.....for mission work among Jews.

Name.....

Address.....

City.....State.....

(Zone)

In Canada, 39 King William St., Hamilton, Ont.

in continental U.S. has leaped by 2,639,766 to 97,482,611. The percentage rise for the year is 2.8, against a population rise of 1.7 per cent. The latest figures indicate that 60.3 per cent of all Americans are now members of religious bodies.

Of the total church membership, 57,124,142 are Protestant, 32,403,332 are Roman Catholic, and 5,500,000 are Jewish. Protestants gained 1,286,817 members, or 2.3 per cent, and Roman Catholics gained 927,071, or 2.9 per cent.

Sunday-school enrollments had a big 6.3 per cent increase, lifting them to a 37,623,530 record total, including 2,970,614 teachers and officers. There are 5,597 new church congregations in the U.S., for a total of 300,056. The Protestant and Orthodox giving rate was up 8.5 per cent over the previous year, for a per capita yearly average of \$45.36.

Since 1940, some 32,000,000 persons have joined American churches. This was three times as many as had become members in the previous 15-year period.

The 15 "Protestant" bodies with memberships of over one million rank this way:

1. The Methodist Church	9,202,728
2. Southern Baptist Conv.	8,163,562
3. Nat. Baptist Conv., U.S.A.	4,557,416
4. Protestant Episcopal	2,660,699
5. National Baptist Conv. of America	2,608,974
6. Presb't'n. Church in U.S.A.	2,526,129
7. United Lutheran Church in America	2,113,779
8. Lutheran Church-Missouri Synod	1,932,000
9. Disciples of Christ, Int. Conv.	1,881,911
10. Churches of Christ	1,600,000
11. Christ Unity Science	1,581,286
12. American Baptist Conv.	1,505,871
13. Congregational Christian	1,298,205
14. Church of Jesus Christ, Latter-Day Saints	1,179,887
15. African Meth. Episcopal	1,166,301

Four denominations added 100,000 or more members during the past year: Churches of Christ, Protestant Episcopal, Latter-Day Saints, and Southern Baptists.

The statistical religious health of the U.S. has ceased to be news—itself a healthful sign.

**LOBBY:** Meeting at Davos, Switzerland, the 90-member Central Committee of the World Council of Churches heard that officials of their Commission of the Churches on International Affairs will consult with the Big Four foreign ministers, prior to their October meeting "with a view to encouraging as prompt action as possible" on the unification of Germany and the security of Europe. This, we submit, is a re-

markable, not to say astonishing, piece of business for a council of churches.

Doesn't, or shouldn't, the legitimate activity of this or any other church body transcend specifics and deal with basics? If it does not, wherein does a church council differ from a political council? Certainly Christianity should make its impression upon every realm of human activity—but through Christianizing personalities in those realms. If the Protestant world presumes to speak to government or labor or somebody else as the Protestant world, why then do we criticize the Roman Catholic Church for applying pressure in the name of the Roman Catholic world?

As a matter of fact, if it were published that Roman Catholic officials were to "consult" with the Big Four foreign ministers with a view to encouraging something or other, the outcry would be horrendous.

**BIBLES:** The story is being spread that it is practically impossible to find a Bible in Europe, and that the establishment of a new Bible house is urgently needed. The Bible market of course is not yet saturated in Europe. (Neither is it in America.) But lest the situation be seen through a glass darkly, it should be pointed out that Bible societies have been at work for 150 years distributing Scriptures on the continent of Europe; that there is a national Bible society in nearly every country in Europe including Switzerland; that last year the distribution in Europe amounted to 2,817,168 copies (not including the British Isles); that during the last three years the American Bible Society alone has spent more than \$100,000 a year for work in Europe.

If additional Bibles can be supplied, or additional supply centers founded—fine. But it should be neither implied nor inferred that Europe is totally bereft of Bibles or of the facilities to produce and distribute them. What these facilities are already doing well, they can, of course, do better—with more money.

**"MARTIN LUTHER":** The film has come a long way. In two years, it has had more than 4,000 showings in this country, at which over 20 million Americans have seen the picture. And this is the production that theater men once called "box office poison!"

In addition to the U.S., "Martin Luther" has been exhibited in 27 other countries, either in English or in one of the 12 languages into which it has been translated. Censor boards in the Philippines, Peru, Brazil, Egypt and the Province of Quebec banned theater showings of the film. But in Quebec, eleven churches presented it in their own auditoriums, and more than 25,-



**RUSSIANS IN IOWA:** Farmers from Russia, in the Midwest to compare notes on agricultural economy, looked over crops and livestock and also received a generous sample of Iowa hospitality. Six of them attended a service at First Presbyterian Church in Jefferson, Iowa. Here, standing with Iowans for a hymn, are four of the group. To help you spot them: the visitors are second and fourth from left, and second and third from right aisle.

RNS

000 attended. Honors have been showered upon the production from all sides.

This fall, in a 16-mm. version, it becomes available for purchase (not rental). It will be interesting to see how churches take to the idea of buying a full-length documentary as a part of their permanent film library. And it will be interesting to see how the next contemplated Lutheran production—this one on Bach—develops.

**IN BRIEF:** October 30 commemorates the 13th year of service of the National Association of Evangelicals. . . . The Missouri Synod has decided to terminate its co-operative activities with the National Lutheran Council among Lutheran refugees in Great Britain, on grounds of theological incompatibility. . . . Disciples of Christ ministerial students have for the second year won first and second prizes in the annual Seminary Stewardship Sermon contest sponsored by the National Council of Churches.

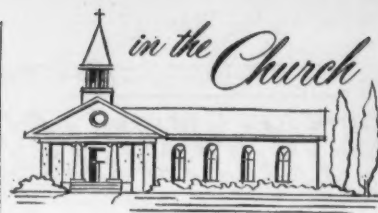
Gideons International has distributed 30 million Bibles since its founding 57 years ago. . . . Baptist membership throughout the world has increased from 6 million in 1905 to nearly 21 million today. . . . Presidential Assistant Sherman Adams has told Rep. Victor L. Anfuso (D., N.Y.) that the President does not contemplate the establishment of formal diplomatic relations with the Vatican. (Mr. Anfuso had called for such recognition as a rebuke to Argentina's Mr. Peron). . . . The American Bible Society has named Roy I. Madsen of American Baptist Convention's radio and television department, as secretary of its church support cultivation department. . . . The Socialist-controlled city council of Nuremberg, Germany, voted to rebuild in a public park a monument to a 19th-

century German atheist. . . . Billy Graham's national headquarters stays in Minneapolis; it is not moving to Washington, D.C. . . . The Central Committee of the World Council of Churches will hold its next meeting in Communist Hungary.

### • TEMPERANCE •

**ONE MAN'S FAMILY:** "Father Barber" came out second best, and listeners balked. On the popular radio program, the raising of grapes and the making of wine came into the story. One of the characters (a visiting cousin) praised wine, to which Father Barber retorted that he didn't like the stuff and wouldn't have it in the house. The cousin thereupon asked him if he were a Christian. Father Barber said yes. So the cousin brought up the turning of water into wine at Cana, and "proved" that the Bible approved of wine. The play closed with Father Barber on the losing side of the argument. One listener tells us she immediately sat down and "wrote a letter while the typewriter was hot," and that apparently the program heard also from others, for the following episode made mention of other Bible quotations against wine.

**DRY NEWSPAPERS:** The latest check shows 190 totally dry daily newspapers in the U.S., and 342 "partially dry" (beer and/or wine ads accepted). Ten states have no completely dry dailies: Arizona, Delaware, Idaho, Montana, Nevada, New Hampshire, South Dakota, Vermont, Wisconsin and Wyoming. Connecticut, Louisiana, Rhode Island, South Dakota, Utah, and West Virginia have one each. Pennsylvania heads the list with 24 dry daily papers; Texas is next with 19; then New York with 17. There are 2,121 totally dry weeklies in the nation.



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# Editorially Speaking...

## ● THE PRESIDENT ON HIS KNEES

RECENT high level conferences, and about equally important high level hearings on the domestic scene, have crowded some very important stories off the front page. That President Eisenhower prays is well known—he began that public practice with his inaugural address. His cabinet meetings open with prayer and, whatever a blatant Senator from West Virginia may think about it, Americans are glad.

We have now a story released for publication, which at first was only a rumor, that puts the President on his knees in prayer for divine guidance before he made a fateful decision. Administrative Assistant Fred A. Seaton first released the incident in a small gathering of newspaper people. Someone there had questioned the spiritual sincerity of the President and Seaton rose to his defense. This is the story:

"One of the President's assistants (Seaton) walked into his office unannounced. He has authority to do that on urgent matters when the President is not otherwise engaged. The assistant entered quietly and, to his astonishment, found the President on his knees in silent prayer by his desk. The assistant was profoundly embarrassed and turned immediately to leave. At that instant the President rose and noticed him. The assistant started to apologize but the President told him it wasn't necessary. Then, as the assistant delivered the important message he was carrying, the President quietly explained he was making a crucial decision that could mean peace or war in the Far East and had prayed for Divine Guidance to choose the right course."

## ● CANCER

THE debate, frequently acrimonious, continues to rage over cancer incidence due to cigarette smoking. Also there is a growing concern on the part of Americans generally because of extreme and contradictory statements made in TV and radio cigarette advertising.

But quite aside from the debate, and indeed with no reference to it, the report on a recent statistical study of cancer in upstate New York shocked the readers of metropolitan morning newspapers. The report was issued by Dr. Paul Gerhardt and Dr. Vincent Handy, director and assistant director respectively of the Bureau of Cancer Control, which is an agency of the New York State Health Department. This study covered the period of twenty years between 1931-'33 and 1951-'53. Vastly reassuring is the fact that these scientists reported five categories of cancer in which deaths have decreased between 38% and 68%.

But (and this is not reassuring) the over-all cancer death rate in this same period has increased 3.4%, with the number of cases going up 20.3%. In these twenty years the over-all cancer mortality in men rose 21%, but in the following five categories it went down as

follows: skin, 38% decrease; stomach and duodenum, 42% decrease; liver and biliary passage, 47% decrease; lip, 68% decrease; mouth, 60% decrease. *But the death rate from lung cancer in New York went up 505% among men and 55% among women—these increases in the twenty-year period.*

The report itself, as released, makes no comment at all on possible causes, but it is not reassuring to smokers.

## ● YOUTH FOLLOWS THROUGH

"YOUTH Goes to a Convention," in this issue, is a dramatic and challenging presentation of teen-age young people giving characteristic but serious attention to the claim of Jesus Christ for their lives in dedicated service. For these troubled and unpredictable times it is a vastly reassuring article.

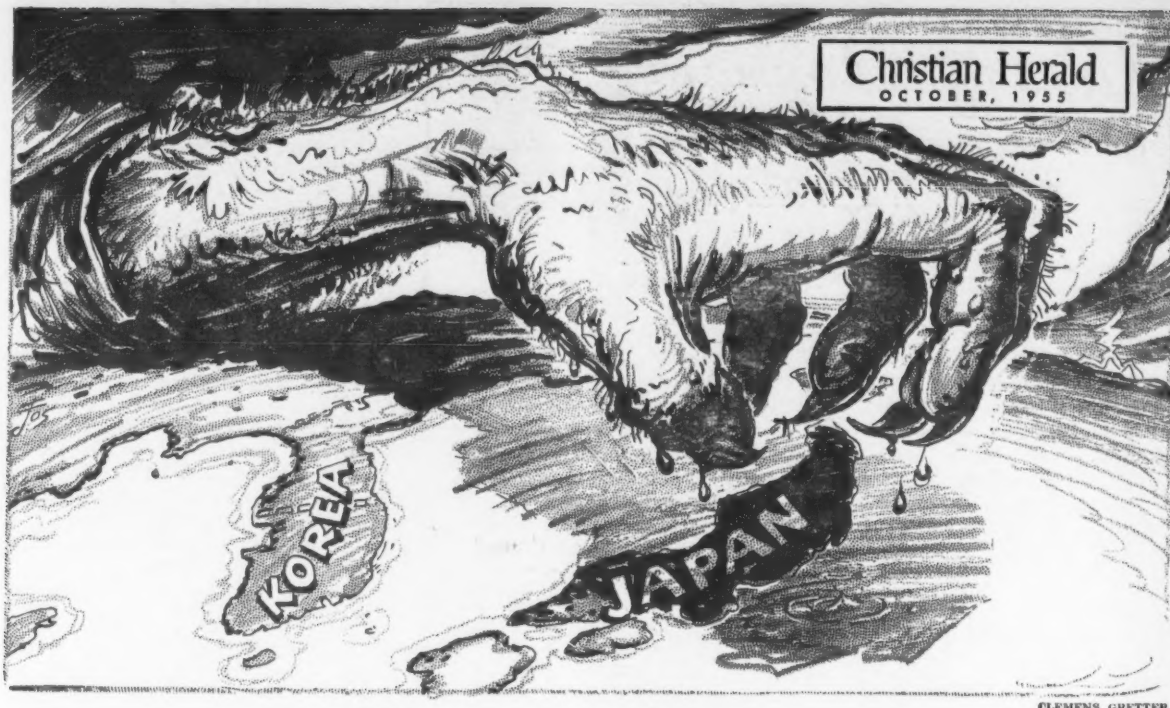
But what comes of such a demonstration? Are there real and permanent good results? Do these young people march and sing, wave flags, attend conferences, crowd under their banners into great mass meetings, and even sign decision cards—and then go home and forget all about it?

Several decades in which I have had my part in just such conventions as the 43rd International Christian Endeavor Convention held in Columbus, Ohio, this year, give me a convincing answer to these questions. These young people mean business. They do not return to their communities and churches and forget all about it. Lives are permanently changed and life decisions made that outlast time.

In a recent issue of the *Church Herald*, official organ of the Reformed Church in America, is the story of six young people who went from the South Reformed Church of Brooklyn, New York, to the World's Christian Endeavor Convention held in Washington, D. C., in July, 1954. Those six returned to their church and said to the pastor and the officials: "We mean business. Christianity must be taken seriously or it is nothing. Give us something to do. Use us for the Church. This is not a past experience—it is a living present." Then, under the leadership of the pastor, that church listened to the voice of its youth and things began to happen. The whole story cannot be told here, but a youth program has been developed that has infiltrated and inspired the entire congregation.

This is Christian Endeavor's 75th Anniversary. Interdenominational, interracial, international, it is always and everywhere Christ-centered. Loyal to its motto, "For Christ and the Church," it renders, at home and overseas, a service unique and unequalled by any other youth program of my knowledge.

*Daniel A. Poling*  
EDITOR OF CHRISTIAN HERALD



CLEMENS GRETER

# IMMORALITY

## *... sinister weapon of subversion*

East Asia's weakening moral fiber makes it ripe prey to any crisis, internal or external. How can Christianity help to avert disaster in these turbulent lands?

By JOHN C. CALDWELL

STRATEGIC East Asia is being softened for the kill by an insidious epidemic of commercialized sin. Whether masterminded by conspiratorial political forces, as has been proved in some cases, or simply by personal and collective lust running hog-wild, the end result is the same: the moral underpinning of democracy's last best hope in the Orient is fast giving way.

Free Asia's decaying moral fiber would make it a pushover for any serious test of character. Even Japan could fold up almost overnight.

But there may still be time to avert total moral disaster in these lands America has big-brothered.

It is axiomatic that public morality declines in time of war and crisis. For

millions of people in Eastern Asia, war has been a way of life for a generation. For the South Koreans, the Free Chinese on Formosa, even the Japanese, all living in the shadows of the Cold War, life is uncertain, the future cloudy. As a result, Eastern Asia is in emotional chaos today. Everywhere one can see it, can sense it.

But it is in Japan, bursting at the seams with a heady and undigested new democracy, that one sees emotional crisis and immorality at its worst. A few months ago the Japanese Labor Ministry reported that there are 124,289 licensed prostitutes in the country, with the business of sex more lucrative than at any time in Japan's history. In addition there are an estimated 75,000 unlicensed amateurs, scores of theaters

and clubs featuring nude shows, photo studios advertising nude girls, Turkish baths and massage establishments offering "private room with pretty, scantily-clad girl attendants."

Each evening from dusk until dawn hundreds of Japanese girls line the sidewalks of Avenue A, in Tokyo's banking district, awaiting pickups; runners roam the streets, selling pornographic pictures, advertising the private sex shows that operate by the scores in Tokyo's dark alleys.

A steady stream of pornographic movies flows out of Japan (with Thailand now also in the business), finding ready markets in the Philippines and in Formosa. The Japanese government admits that during the past ten years

## Lines of a Layman

COMMON PEOPLE MAY BE UNCOMMON

J. C. Penney



**I**T IS well for us to bear in mind that *the glorious success of the early church was primarily due to the pure, irreproachable lives of the common people who comprised its membership.* In those far-off days there were not many churchmembers of high position or education. In spite of this these simple people, without political prestige, lacking in worldly treasure, with no influence as scholars, and sometimes even without friends, separated their neighbors from their age-old allegiance to the ancient gods and the emperor of Rome and made their religion a power in the world. Almost in the beginning hostile government forced them "underground," as we would say today, and many who were unfortunate enough to be ferreted out were doomed to shed their blood in the Coliseum. Churchmembers stood in deadly peril at times and a host of them died, but the church lived on!

As I recall the soul-stirring fact that these people were Christian in spite of an intensely hostile environment, I ask myself the question, "Shall we Christian laymen of today, living as we do in a land where freedom of religion is a reality, and in a time when nobody threatens us because of our faith, content ourselves with *doing* and *being* less than were our brethren of long ago?" Do you not agree with me when I say that by every token we ought to surpass them because behind us lies almost two thousand years of Christian thought, achievement and history? In the Western world, at least, men of vast influence and affairs openly confess loyalty to Christ, the church enjoys both riches and prestige, and the situation in the world today challenges us to do something about things. And what shall we do? The only answer I know to that question is, "Be true to the duty which lies close at hand." Thirty-five years ago, in the hey-day of his popularity, Homer Rodeheaver, Billy Sunday's great song leader, taught the people of America to sing "Brighten the Corner Where You Are." Those words beautifully express **what Christ meant when He said**, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

commercialized sex has produced eight times more foreign exchange than the once lush tourist business.

Moral deterioration in Japan has become so great that officials are expressing concern. The Labor Ministry announced the result of surveys in two prefectures, showing that more than two-thirds of the parents interviewed felt that prostitution was a proper occupation for their daughters. The Ministry concluded its report by stating, "The moral insensibilities of mothers in rural areas . . . is a major factor in preserving, if not encouraging, the human traffic practices that best symbolize the feudalistic darkness of Japan."

For the Koreans, a people who once boasted a proud morality, the breakdown has been even greater. During three years in Korea before 1950, I never saw a prostitute, though there

undoubtedly were some. Today's population of prostitutes is estimated at 100,000.

Perhaps the "new" Korea might be described by the experience of a missionary, returning to his old station, after war had ebbed and flowed around it for two years. The city was in American hands and as the missionary entered the mission compound, anxiously assaying damage to the homes, he was surprised to see a number of young and much painted faces peering from the upstairs windows of his own former residence.

The mission servants rushed out to greet him and the missionary asked about the identity of the Korean girls, still peering out the windows. "Oh," he was told, "those are the girls who belong to the Army officers billeted here."

That night the Army officers invited

the missionary to dinner, asked him to say grace and during the meal talked nostalgically of home and their own churches!

The young Korean businessman and student, perhaps aping some Americans he has seen, considers it necessary to patronize the country's newest institution, the stand-up bar. Thousands of young people crowd the bars in the late afternoons, sampling the weak black market liquor. Children roam the streets of Seoul, offering their sisters to every passing American.

**T**HE new mood of Eastern Asia is perhaps best illustrated by the *pachinko* craze that has swept Japan in increasing momentum for the past three years. A *pachinko* can best be described as a vertical pin-ball machine. Taking up little room, the machines can be packed into small space by the score. The player flips a lever, sending a cascade of steel balls upward through and past various obstacles. If the ball lodges on a certain spot, the player wins a small prize—or has the opportunity to try another handful of steel balls.

In the past two years 32,000,000 *pachinko* machines have been manufactured and sold in Japan. It is estimated that 90 per cent of the male population has played the game. In its wake have developed gambling syndicates, broken homes, divorces, suicides.

The government denounces *pachinko*. The newspapers editorialize against the game. But still the people play, losing each year millions of dollars they cannot afford to lose. One Japanese newspaper man said to me, "What can you do about it, if the people insist on playing?"

The problem then, is how to make people seek release in something besides *pachinko*, how to give young men and women something to hope for in an uncertain world. Perhaps the great opportunity that exists can be indicated by the title of a book published many years ago, and in the diary entries of one of Eastern Asia's present-day leaders.

Many years ago, when I was a child in China, I remember seeing a book on my father's desk. I cannot remember the author, but the title was "Image, Dragon and Demon." It was required reading for the missionary of a half-century ago, for all of Asia was slave to images, to the dragons which made highway and railway construction impossible, to the demons which filled the lives of men and women with fear.

Man's belief in the images, his fear of dragons and demons, were conquered largely because missionaries offered something better. In place of a religion of fear, they offered a religion of love. And once love entered in, the

(Continued on page 37)





He was an old man who had helped two people, and they wanted to repay him. But reward comes in different ways for different persons.

## BREAD ON THE WATERS

By MYLES D. BLANCHARD

**T**HE SUN felt good on the old man's shoulders as he moved slowly up the creek. The winter had seemed to tie his back up in knots and he'd thought spring and summer would never come. But today was warm and pleasant and the heat seemed to bore right into the sore spots and loosen them up.

He knew where he was going. Up the stream a short distance was his favorite spot. Last year he had pulled a couple of nice trout out of there but mainly he liked the place because he could sit in the sun and still put his line into a shady pool very close to shore. It

was the sun he needed, he guessed. Fishing was just an excuse to sit and think and get the winter's kinks out.

The winter. . . . He shuddered as he thought of it. He remembered as a boy how he used to walk by the County Almshouse, as they called it then, and wonder what the old people in it had ever done to be confined in such a place. He'd thought then that perhaps they were criminals of some sort and he'd vowed he'd never do anything to get there.

Sunny Acres—that was what they called it now . . . and he (Continued on page 30)

ILLUSTRATOR: HERBERT M. CLURE



**W**HEN 2500 teen-agers moved in on Columbus, Ohio, police who had shaken their heads in wary anticipation relaxed happily. For the invaders were a heaped-up sampling of America's tremendous unsung army of juvenile *non*-delinquents. Here was youth at its buoyant best—enthusiastic, but with a purpose that channeled their energy into constructive rather than destructive pursuits.

Here, in short, was a Christian Endeavor convention, the 43rd in the history of the unique organization that celebrates its 75th birthday in February, 1956. Founded by the Reverend Francis E. Clark in 1881 as a youth group in his own Portland, Maine, church, Christian Endeavor's spectacular boom became one of the phenomena of the turn of the century. With its spirited motto, "For Christ and the Church," and at the same time its interdenominational emphasis, "C.E." focused attention for the first time on the important place of young people in the local church, and laid bonds of friendship and fellowship across until-then impregnable denominational boundaries. It is not extravagant to characterize Christian Endeavor as a principal forerunner of the ecumenical movement of today.

Debunking the bemused notion that C.E.'s future is behind it, was the ratio of youth to adults attending the convention (85:15); and the healthy and growing membership of the International Society, which includes the U.S., Mexico and Canada (nearly a million). Such long-time (Continued page 22)

# Youth goes to

Christian Endeavorers give Columbus, Ohio, a





# a Convention

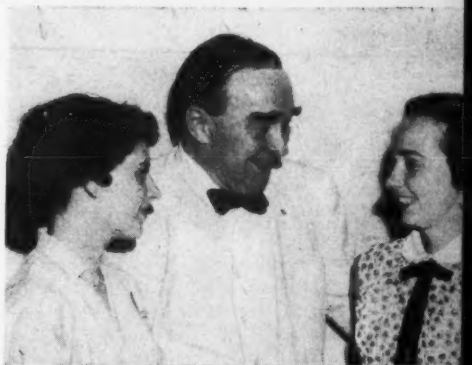
reassuring look at lively, purposeful youth in action



Columbus Mayor Sensenbrenner joins in the hymn-sing on the steps of the Capitol.



These C.E. delegates are interviewed by popular local radio reporter Nita Hutch.



Elda Ann Thornburg (left) and Barbara Brodbeck won in C.E. citizenship contest.



Three coonskin-capped Tennesseans teach an outlander the Davy Crockett ballad.

Biggest eating place in town—Ohio State U.'s Student Union—was jammed to capacity for the convention banquet.





What happens at a youth convention? If they're their schedule of daily study sessions with



Gene Stone, Presbyterian clergyman, is executive secretary of C.E. movement.

Two Philadelphia delegates model convention souvenirs.



Dr. Poling awards Christian Endeavor's citation to Congressman Walter Judd.

C. E. seniors as remain active find in the movement no titillation of nostalgia but rather a fountain of youth; one cannot long remain in the company of the exuberant band of youngsters that C. E. attracts without shedding years.

High spot of the convention, so far as Columbus was concerned, was the gigantic evening hymn-sing held on the Statehouse steps, as inside the legislature moved into a bitter, all-night closing session. Passers-by gaped at a thousand teen-agers getting off the great hymns of the church interspersed with lively choruses and having the time of their lives doing it. It was a spectacle to shake—and reassure—the soul of a city. High spot, so far as the convention-attending youngsters were concerned, was the traditional commitment service. More than 100 youth came quietly to the platform to seal the offer of their best to their Master—their lives. There were moist eyes in the auditorium when one of them, the daughter of the late Chaplain Clark V. Poling, was kissed by her grandfather.

—KENNETH L. WILSON



Delegates "find" themselves in photos as Treasurer Harold E. Westerhoff looks on.



"Barry Cochran, West Grove, Pa.," it says, helping him make a new friend.



Santos Tamez Cantu, Mexico's C.E. head, gives much-sought autograph.



A Columbus delegate gets better acquainted with Dan Poling, "Mr. Christian Endeavor."

Christian Endeavor youngsters, they spice good fellowship, fun and a big parade



Rev. Earle W. Gates, Derby, N.Y., new president of International Christian Endeavor, chats with convention goer.



The convention offered special interest groups for juniors (shown here), high schoolers, young people and adults.



A top-ranking member of International C.E. is Youth Assembly Chairman Vernon Hoffman, of Danforth, Ill.

Impressive experience of closing day's session was communion service at which clergy leaders officiated.



Canadian float took top prize in parade.

Michael Hooks





# something nice for Audrey

By  
MARGARET and LESLIE GORDON BARNARD

ILLUSTRATOR: MITCHELL HOOKS

AUDREY hung up the telephone and stood there feeling angry at the way life allowed things to happen. And, what was worse, feeling unreasonably exasperated with Neil's people. She might have known that sooner or later the thing was bound to catch up with her. But why today? Why today, of all days?

It had all begun, of course, back at Christmas—the first wonderful Christmas after her marriage to Neil. She had had an awful, sinking feeling the moment the parcel arrived by express and she saw where it came from. It was such a squashy, mish-mashy kind of parcel, so—well, *exuberant*, just like Neil's family; a wholesome exuberance, she had to admit, but one with no nuances. She was indebted to them for producing anything as perfect as Neil. But that parcel would make anybody's heart sink.

She had to call on all her tact when she and Neil opened it Christmas morning. "Isn't that something!" Neil cried.

"C-cushion covers for our chesterfield," Audrey said, wondering if her smile looked as glazed as it felt. But there are things you can't seem to make your voice do. Neil's forehead wrinkled and she said quickly, with utterly false gaiety, "All handmade, too."

"Isn't that good?" Sensitive where his family was concerned, he was on the defensive.

She tried to reassure him.

"Well, when I buy a handmade blouse—and when do I?—it costs about five times more."

"Let's try them on now," he said, brightening. (Continued on the next page)

She couldn't hurt the family by hiding the gaudy gift from sight, but could she expose it to the critical eyes of an outsider at a moment that meant so much?

The effect was painful. Oh, no! Audrey thought. They were what her art teacher at school would have called "busy"—all sprawling with vivid flowers and bright leaves lumping out of a background of hearty tan basket weave, as if they had been hooked like a rug. They fought with the smooth, creamy tones of ivory and gray-blue and dusty pink around which the room had been planned. Everything that was meant to please the eye and soothe the spirit was vanquished. Even worse was Neil's pleased contemplation.

He turned suddenly and caught her off guard.

"You don't like them," he accused.

SHE had to temporize quickly. "It isn't that," she said. "It's just that they—don't quite fit in." They might, of course, against other backgrounds, if you cared for that sort of thing.

Shoving his hands in his pockets, Neil teetered back and forth on his heels.

"Why?"

"Darling," she appealed, "you're not color blind. The minute anyone came in that's the—" She caught herself back from the point of saying, "the first thing they'd see." That would be an awful statement to make about a gift from his people. Hastily she shifted gears. "It was wonderful of them, but—"

"But what?"

"Neil, darling," she said despairingly, "can't you see that everything in your house is an expression of yourself? This house is me—us—"

That didn't help either. Neil's face went stony, then troubled.

"What would they think if any of them came and there was no sign of their gift?"

She would have done anything to dissipate that woeful expression, but some inner caution held her to a compromise.

"That mustn't happen," she said. "I'll tell you what I'll do. I'll whip them out the minute there's word of any of them coming. And you mustn't think I'm criticizing them, darling. It's only that—" an inspiration flashed into her mind—"well, you know you didn't like the ties I picked for you."

"That's different."

"How?"

"Well, gosh, I have to wear them at the office and everywhere."

"Exactly," she said triumphantly. "A tie is an expression of a man's personality."

"Okay, okay," he yielded. "You've got a point there. But you promise?"

"Cross my heart!"

The things you promise, not thinking of the future, but only of the moment at hand because you don't want to spoil your first married Christmas.

Audrey had congratulated herself

that she had handled it all very well, until this morning.

The day had started so well. Outside, a late January thaw had been succeeded by freezing rain that coated every last twig of each tree and shrub with crystal. It stopped and the sun rose clear and cold, touching it all to diamond fire, and by the time Neil came down to breakfast the whole house glowed with the light and sparkle of it. Audrey felt light and sparkly inside, too, as she fed her man and reached to kiss him as he shrugged into his coat, ready to leave for the office.

It was then that the telephone rang.

"Could be for me," Neil said, and waited.

"It's Linda," Audrey called back to him. "Bye, darling. I was just shooing Neil off," she said into the telephone. "Isn't it a marvelous day?"

"It was until I got started at it," Linda Carew said. "My dear, the most terrible thing has happened. My offspring, it seems, are busting out all



#### JUST LIKE A WOMAN

*A maple tree will spend her all  
For clothes she wears from spring  
till fall,  
Then find when winter frosts the air  
She hasn't got a thing to wear!*

—Elinor K. Rose



over with chicken pox. Could you possibly meet Pauline Bayliss and look after her until Rose picks her up in time for the dinner?"

"I'd love to," Audrey went all breathless.

As president of their Women's Club, Linda would naturally have taken Pauline under her wing. But now—Audrey hung up, tingling with anticipation—imagine her, Audrey Curtis, having Pauline Bayliss, of Interiors Incorporated, that exclusive and fabulous New York company, all to herself for three hours or so. "An excellent speaker," the notice to the club members had said, "and a charming person in her own right."

I must phone Neil, she thought. I've got to tell him what's happened. I've got to tell him or bust.

She allowed time for him to reach the office and called.

"You can't imagine what's happened," she said.

"By the sound, somebody's left you a million. Or two."

"It's Pauline Bayliss."

"You mean she's left you the million? Bless her. Who is she?"

"Oh, Neil, stop being funny and

listen. It's the Pauline Bayliss who's to speak at our Club dinner."

"Oh. Who is she, anyway? A super-cosmetic demonstrator or something? Two applications and the wolves are howling after you?"

"Listen to me, Neil darling. Pauline Bayliss is tops in interior decoration. She's from New York. And on account of Linda's kids having chicken pox I'm to entertain her here, right in this house, until the dinner."

"Phone me if she's young or blonde or red-headed. I'll come home and help you." The teasing went out of his voice. "I'm only kidding, honey. If it means that much to you, I'm all for it. Should I not come home for lunch?"

"Oh, no. She's not coming until the three-fifteen train. You may have to settle for something cold, though, so the house won't get all filled up with cooking odors."

"Anything so's I get a sight of you to carry me through the afternoon."

She hung up and, going across the hall, made an entrance into the living room, trying to see it as it would appear to Pauline Bayliss' experienced and sophisticated eyes. As Pauline Bayliss, she was making a second, approving entrance saying, "What a charming room!" when the telephone rang again. Audrey scurried to answer.

"Hello?"

"Mrs. Neil Curtis?" The voice seemed to come from far away.

"Yes. This is Mrs. Neil Curtis."

"Oh, Audrey,"—the voice came nearer—"it's Ann. I just wanted to let you know I have to come in to town today. One of my teeth's been acting up and when I called the dentist he said he could give me tomorrow morning first thing or else not for weeks. I'll take the bus that gets in around four."

Audrey's head spun a little.

"Will that be all right?" Ann was saying.

"Of course, Ann." What else could she say? She added quickly, "I'm going to be tied up right then but Neil will meet you."

She hung up and stood there in growing dismay. Today of all days. Why did it have to be today?

Until Neil got home for lunch her main grief was that the quiet, exclusive time she had looked forward to enjoying with Pauline Bayliss would now be broken up by a teen-ager's immature chattering, or equally intrusive constraint.

"Sure, I'll meet Ann," Neil promised. "It'll only take me a few minutes to run her up here from the bus terminal."

"Thanks," Audrey said, her mind still busily planning details. "Ann can help me serve tea and—" A sudden aw-

(Continued on page 58)



Psychologist Crane is also doctor, writer, lecturer.

## he puts SOUL into PSYCHOLOGY

By WILLIAM F. McDERMOTT

Christianity has an enthusiastic worker in Dr. George W. Crane, psychologist and columnist who prescribes church attendance as one solution for the troubled

**I** HATE my husband. I want to ruin him. I'm going to sue for divorce." Angry fire flashed from the woman's eyes. She was talking to Dr. George W. Crane, noted psychologist, former Northwestern University professor, and author of the syndicated "Worry Clinic" column in hundreds of daily newspapers.

"That probably would please him," said Dr. Crane. "For he might go out and get a wife who loved him."

"Then I *won't* divorce him! I'll do something else to hurt him."

"I can tell you how to do that," the psychologist went on.

"How? Tell me. I'll do *anything*."

"Tonight cook him a nice dinner. Then say something complimentary to him. Tell him you like the color of his necktie. Keep up your attentions, continue your compliments—"

The woman gasped. "I wouldn't do that for the world."

"You said you'd do anything, didn't you?" Dr. Crane reminded her sharply. "All right, then. Make yourself indispensable to him. Make him believe he's the only man in the world for you. Start going to church, and coax him to go with you. When he begins to see that he can't live without you, that will be the time when a divorce will hurt him most."

Three months later the wife reported, "It's working out. It's hard being nice to him—but he has taken me out to dinner and has brought me

flowers. When we're in church we sort of forget our antagonism."

"Keep it up for another six months," Dr. Crane told her. "Then you'll have him where you really want him."

Half a year later she returned in a gay mood. "It has gone fine. I've become really indispensable to him."

"Good," responded Dr. Crane. "Now we'll get a lawyer and file a petition for divorce."

**D**IVORCE!" the woman flared up. "Who said anything about a divorce? Nothing doing. I've found out that I love my husband and that he loves me. We get a big kick out of going to church together."

The psychologist suddenly grinned and extended his hand.

"Shake, madam," he said. "Everything has worked out fine—just as I knew it would."

The woman stared in amazement. "What do you mean?"

"It is an elementary principle of psychology that if you begin to look for nice things about which to compliment a person, your attitude toward that person will unconsciously change. And if you combine that with worship of God and attendance in His church, where love and cheerfulness reign, you will develop a faith to sustain you."

"I prescribed church for you because I knew it would give you the strength to go on with the blueprint I made for you. You see, faith begets action, and

action begets faith. When you began to see the pleasant side of your husband and paid him compliments, your faith in him was roused out of its stupor. Your dormant love for him—which you had all the time—struggled to come alive again.

"Then, being in the fellowship of Christian people sparked the greatest faith you can have—faith in a God of love and peace and helpfulness. That faith gave you the strength to carry out the hidden purpose of my plan—not to help you get a divorce, but to reconcile you both to each other and to happiness."

Dr. Crane, who is a physician, psychologist, educator, writer and lecturer, is also a dynamic Christian. In his daily syndicated feature, read by twenty million people, he stresses the therapeutic power of church worship, the value of centering much of one's social as well as spiritual life in church activities, and the desirability of young people seeking mates among their fellow Christians.

"I ought to know about the latter," he says with a grin. "As a kid in Fort Wayne, Indiana, where my parents ran a combination grocery-bakery, I was elected president one year of the Epworth League of the Wayne Street Methodist Church. A pretty young girl—Cora Ellen Miller—was chosen third vice-president. In time she changed her name, advanced to the

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## ALL-STAR

**A** FEW years ago a "preacher's kid"—winner of twelve varsity letters in four sports at his Akron, Ohio, high school—became the talk of the nation when 45 colleges frantically dangled lucrative scholarships in an effort to enlist his athletic talents. David Burnham modestly turned down every offer. "I'm going to pay my own way through Wheaton College, where I intend to train for the ministry." That was three years ago. This September Wheaton's "Mr. Touchdown"—twice elected to the Little All-American roster—will begin his senior year as co-captain of the Crusader's Illinois Conference Championship football team, captain of the tennis team, letterman in basketball, and outstanding honor student. Dave's head-turning achievements, however, have not turned his eyes from his main goal line. He is a Gospel-team speaker, often preaches at local churches, does service work in Chicago's "Skid Row" and last summer served as associate pastor at his father's church.

◀ Dave's fast-breaking speed and his "kangaroo jump" shot helped to bring the Crusaders their '53 basketball conference championship.

Students chat with director of Youth for Christ International. Diminutive cheerleader Sue Huffman (left) recently became Mrs. Dave Burnham.



◀ Quarterback Burnham's specialty is turning an apparent loss into a long gain. One season his "break-away" runs totaled a mile.

Dave has an ardent following among the small fry. But when they ask about last Saturday's touchdown run, he tells them of St. Paul's Race of Life.



Mickey, a burly "bouncer" on Chicago's Skid Row, is one of many Dave has won to Christ.

## CHRISTIAN



The Burnhams came to hear their son preach in Pierce Chapel—an honor usually accorded only prominent alumni.

Dave has been pulpit-bound since he was 12, first preached in his dad's church when he was 16. In three years at Wheaton he has helped to win over 100 converts.



# Putting SERMONS to Work

By KENNETH WRAY CONNERS

**T**OO many good sermons are listened to in the quiet of a Sunday, but forgotten in the hustle and bustle of Monday. It's a real problem facing all ministers. The Reverend Dwight S. Large, senior minister of the First Methodist Church of Germantown, Philadelphia, believes he has at least a partial solution. So do many in his congregation.

As they leave the church, worshipers may take with them a copy of a "What Then Are We To Do?" sheet, available on tables in the church vestibules. The sheet summarizes in a few words the basic points of the sermon, then gives practical suggestions on ways of putting the principles into practice throughout the week.

For a sermon entitled, "Dare We Cut the Vicious Circle?" (of fighting evil with evil) the "What Then Are We To Do?" sheet suggests: (1) Use daily the prayer of St. Francis, (2) On each day of the week, read one of five passages from the Bible which describes how and why Christ cut vicious circles, (3) Select a circle in which you have become involved—a circle of gossip, of fear, of vengeance, or distrust—and, in the spirit of prayer, cut it! Return good for evil; kindness for maliciousness; trust for suspicion. Permit God's love to flow into the human situation.

In urging his congregation to consider how they can put Christian principles into daily use, Dr. Large is merely preaching what he has tried to practice. Back in 1949, as a representative of the American Friends Service Committee, he worked in Palestine, directing the distribution of relief for 38,000 of the 210,000 Arab refugees in the Gaza area. It was a deeply moving experience which strengthened his conviction that religion becomes sterile unless it leads its followers to feel what the Quakers so aptly call "a concern," then moves them to do something about it.

In the Protestant order of worship, points out Dr. Large, regularity of the sermon has resulted in a stereotyped acceptance of the spoken word. The sermon is a portion of the service on Sunday and little more. Like the organ music, the choir and the formal reading of the scripture, the sermon "reposes" within the church and seldom is thought of as a bridge whereby faith travels into daily life.

But those who use the "What Then Are We To Do?" sheets transform words into action, give legs to ideas. They write long overdue letters of appreciation for past kindnesses; list the individuals whom they can influence for good in office, factory or store, then analyze how they can put into practice Christ's teachings; contribute to overseas relief projects; contact legislators to lend support for progressive legislation; approach problems with prayer that a just solution will be reached.

In the words of Dr. Large, each worshiper is helped to "do something this week, because you were in church Sunday!"

THE END

## BREAD ON THE WATERS

(Continued from page 19)

was there. "It isn't what I did," he mused to himself. "It's what I didn't do, I guess. I didn't protect my interests, or that's what they said. If I'd protected my interests I wouldn't be at Sunny Acres now . . . and I wouldn't be trying to find a spot in the sun to get the soreness out of my back. Gave away too much, that's what they said I did. Let my heart get the better of my business sense until one day I'd given away about everything and then they had to step in and take care of me. Never thought I had very much to give away but that's what they said I did, and of course they must know."

Only a little farther and he would come to that place where he could sit down and let the sun bake the soreness out of his winter-bound muscles. Of course, if a trout took hold of his line so much the better, but if he could only sit and get warm!

**S**UDDENLY he lifted his eyes and saw a man sitting in the place where he had planned to spend the morning. For a second he was disappointed. This place belonged to him and now a stranger had come along and had taken pre-emptive right of it. He stood stock still and looked at the intruder.

He was about thirty-eight or forty, he guessed, with light hair. Evidently he had been athletic for there were some pretty good muscles in his arms. Weighed about a hundred and sixty and from a side view seemed pretty good looking. He was gazing down into the pool at his feet.

The old man coughed slightly and the stranger turned and looked up at him. "Didn't know anybody was here until I come plumb on you," the old man said. "Hope I ain't disturbin' you."

As the younger man looked up at him he could see signs of weariness in his face, as if he'd been through some sort of strain. "Not at all," he said slowly. "I was just resting and thinking, that's all."

"Mind if I set beside you for a spell?"

"Certainly not." The younger man looked at the fishing rod the older man was toting. "Fishing?"

**T**HE old man squatted down on the bank of the creek. "Well, now that's a question. According to some people, no, but the way I look at it, yes. You see, it don't make too much difference whether I catch a fish or not. What I really come out here for is to use this sunshine as a hot-water bottle on my back. Then while I'm baking out the kinks I do a lot of thinking and if I catch a fish it's just that much more'n I expected to do. If that's fishing then I guess I'm what you call fishing."

The younger man smiled. "I used to fish like that. . . ." He pointed at the weather-beaten old rod the man carried.

"You mean, with a cheap rod?"

He nodded. "That's precisely what I mean." He lifted his eyes to the treetops across the creek. "Then I graduated. I went fishing in the ocean, on my own boat, with hundreds of dollars' worth of gear . . . slept on the boat when I got tired, quit and came in to shore when I wanted to." His eyes came back to the old rod. "Never had as much fun as with a rod like that, though."

The old man handed it to him. "Want to give it a try, son?"

The younger man started. "Son?"

"Just a saying, that's all, no offense meant."

"That's not it. It's just that it's been years since I've been called that." He changed the subject. "Yeah, I'd like to try it. I suppose those are worms in that can?"

"That's right. Always used worms. Guess God made worms for fellows that couldn't afford anything better." He chuckled. "Here, have a go at it while I just sit and bake."

The younger man took the rod in his hand. "It's been a long time," he mused. "A very long time. . . ."

(Continued on page 68)



# Your Five Brothers

By JAMES A. DAVIDSON

Minister, First Baptist Church, White Plains, N. Y.

**T**HERE are about two-and-one-half billion people in this round world of ours. We are quite a family! And never before have we lived in such close proximity to each other.

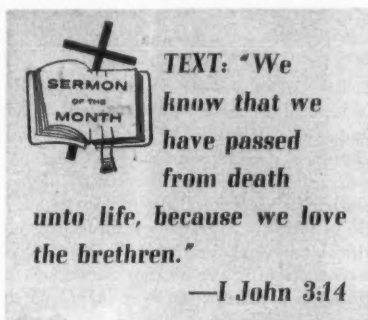
I suppose the greatest problem that we face in this world, both as nations and as individuals, is the problem of loving one another enough to get along amicably. Surely among the nations now searching for that evasive peace which we know is just around some corner, that is the crux of the problem—loving each other enough to get along with one another.

In New Testament days the first disciples discovered, sometimes to their amazement, that the spirit of Christ, getting into the hearts of people, made it possible for people to love one another, and I suppose some of them were no more lovable than some of us. They discovered in this wonderful fellowship that all their differences were surmounted, and all troublesome little antagonisms were swept away. We need in this day to discover, on a world-wide basis, that kind of fellowship. It is when we come really to know a person, an individual, of another race or another tongue, or across a national boundary, that we forget the color of his skin or the strangeness of the tongue he speaks.

Perhaps it will help us to think of this great world family of two-and-a-half billion people as five individuals—*your five brothers*.

The first brother is the one you have never seen and never will see.

I suppose that here is really the chief problem of the nations of the world. If somehow you could see, ringing your doorbell today, the most needy person in the land of India, could see standing there an emaciated mother, lacking the food necessary for the sick, broken-bodied child she has in her arms, of course you would swing wide the door! You would do everything in



your power to help that poor mother.

How many people do you suppose Jesus saw in His lifetime? One hundred thousand? Maybe more or less. But the Gospel He brought was not just for the little group He rubbed shoulders with. His Gospel was for that day, of course, for all the people of that day, but it is for every day and every generation since.

When we read the Gospel of Jesus, it abounds with such expressions as—"For God so loved the world" . . .

"whosoever believeth in Him" . . . "the field is the world" . . . "go ye into the world" . . . "every living creature" . . . "Whosoever will, let him come." Jesus was using a divine imagination as He ministered in His day, realizing that people of every age would need the message He had to bring. Can you use your imagination to recognize the brother you have never seen and never will see?

Children have the unique ability to use their imagination. If you live with little children, you discover it. Recently I sat at a dinner conference in another church, near three girls about six years of age. The preacher's daughters, Susan and Karen, to my right, were not eating very heartily but Loraine, the deacon's daughter, had piled her plate high and was going about her meal enthusiastically.

I said to her, "Loraine, you and I appreciate this meal!"

She replied, "Yes, but you know I never eat anything but ice cream!" As I looked at her plate again she explained, "Now this is mashed potato ice cream, and this is vegetable salad ice cream." She looked at the fruit salad and said, "This is my orange fruit salad ice cream!"

I soon discovered that her imagination helped her to dispose of the meal thoroughly—all but the peas and carrots. "Well, now," I said, "what about the peas and carrots?"

She replied, "I haven't decided what kind of ice cream this is."

(Continued on next page)

"Well," I said, "it looks like banana-nut to me."

"Of course, it is banana-nut," she said, and she waded right into the peas and carrots and they were soon gone!

What imaginations some people have! I think if we, in the spirit of childlikeness that Jesus spoke of, had the ability to use our imaginations—dedicated imaginations—we could reach out to the lands of this earth and find our brothers we will never see. Peace and universal good will as well as the future of our civilization depend upon how effectively you recognize this brother you will never see.

Your second brother is that one you will meet one time and one time only.

How many people we brush shoulders with, and never see again. You touch hands for a moment, tip a hat and have a casual conversation. You leave an impression on him and he does something for you, depending upon the force of your personalities.

I think of Jesus and Pilate, standing together in a judgment hall long ago facing each other briefly. Pilate looks at Jesus and says, "Behold the man!" Then after a little conversation they were separated, never to meet again, as far as we know.

I think of Philip and the Ethiopian who joined themselves to each other, riding down toward the south toward Gaza. After a brief conversation, both of them went away exhilarated in their thinking, never to see each other again.

I do not know all of what happened to Nicodemus but, after he had come that night to talk with the Master about the new birth, his life was different. Perhaps he had just the one contact with Jesus. But even a single contact takes on supreme importance when you realize it may be the only one you will have in this life.

*"The bread that bringeth strength, I want to give;  
The water pure, that bids the thirsty live;  
I want to help the fainting day by day.  
I'm sure I shall not pass again this way."*

One of my favorite authors, J. M. Barrie, told of the only time in his life he ever met Robert Louis Stevenson. He said he was going across Princess Street in Edinburgh. As he walked across with the crowd, someone bumped into him. Barrie's equilibrium and disposition were both upset for a moment. He turned in his tracks and glared at the stranger as he went down the street. The man must have been conscious that someone was staring at him for he turned and looked back. Said Barrie, "So I glared at him as viciously as I could." The man turned and started on down the street and

then after a few steps he looked back again, "and I was still glaring at him." The man retraced his steps, and said, "Well, God made me, too!"

Barrie replied, "He's getting pretty careless!"

Then the stranger came up a little closer and said, "Do I know you?"

As Barrie tells it, "He spoke in such a way, with such grace and kindness that I could not resist, and I said, 'Why no, you don't know me, but I wish you did.'"

And the great Robert Louis Stevenson put his arm through the arm of James Barrie and said, "Well, let's act as though we knew each other." They walked together down to a restaurant and enjoyed a brief time of good fellowship—the only time Barrie ever met Stevenson.

Last winter there came a note to my desk. It had taken weeks to arrive from

#### IF MEN...

Tonight the notes of discontent are everywhere,

They come floating in on every breath of air.

Unrest is like a mighty ocean roar, Pounding now on every human shore.

Peace, peace men say, But there is no peace on earth today.

And there never will be until men Take Christ back unto them once again.

Why do men keep on crying

Peace, persisting in denying

Christ? Can they not see

That all their words are empty,

Unless they try to live as He hoped when He died,

In a peaceful world as brothers side by side?

It would be possible if men

Would let Christ live in them again.

—Carl Schultz, Jr.

a little place called Alast in Belgium. It was both a sad and a joyous note, because its author, one of our dear friends we've known through the years, was telling us about the death of her husband, and the birth of her first little granddaughter. She reminisced that the time we met so briefly in June, 1934—over twenty years ago—seemed as though it were ages past. Her words recalled a little scene on a Sunday afternoon when my wife and I, having been in school in Oxford, decided to take a bicycle trip on the continent. We traveled through several European countries.

On this particular Sunday afternoon, we came into a little town in Belgium. It was near nighttime and we were having difficulty finding the youth hostel. We spoke very little French and no Flemish at all. My wife was trying to make a group of people in the town square understand that we wanted to find the youth hostel for the night's

lodgings. Finally a well-dressed man made his way through the crowd, a man who said, "I speak English. What do you want?" We told him our predicament. He said there was no hostel in that part of the country, that our map was wrong. "Won't you come to our home," he said, "and spend the night with us?" We met his wife and son, and what a happy, never-to-be-forgotten experience we had!

We had just one evening and early morning together, then we went on our way. But through the years we have often recalled that incident. We left feeling that we had made new friends. We had done something to one another. Be sure you recognize the brother you will meet only once.

Can't you look back through your life and remember those individuals who brushed shoulders with you just one time, and then were gone? Perhaps they left a deep and abiding and never-to-be-erased impression on your life. I think of a college professor with whom I talked for only thirty minutes at a crucial time in my life. Because of that brief talk my life was channeled in a different direction. Recognize the brother you meet just once.

Your third brother is the person you do not like.

Now it is practically impossible for us to like everybody equally. It is no sin for us to feel that some people are just naturally easier to like than others. But the sin comes when we begin to hate somebody that we have a tendency not to like. We begin to build barriers; we begin to do and think those things that make it difficult for us to get along with some people.

The French have a way of saying, "To know all is to forgive all." I have discovered, in more than twenty years in ministry, that the best way to get along with people with whom you do not find a natural inclination to co-operate is—when there is any difficulty at all—to take that person by the arm, sit down with him and say to him, "Now what is wrong with us? Why cannot we get along? Let me tell you what my difficulty is; you express yours to me."

Recognize the person that is hard to get along with, that you do not particularly like. Make a definite effort to love him as your brother and many of the problems about you are solved.

And the fourth brother is that person you do like, the person you enjoy being with.

I do not need to enter into a discussion of the blessings of friendship. What a wonderful blessing it is to have real friends, who make life sweet, who make every day thrilling because of the experiences we share with them. An understanding friend is one of God's

(Continued on page 47)



In Hong Kong on a round-the-world trip, the author—a Christian Herald reader and contributor—and her husband dropped in to see our orphanages.

By

RUTH C. IKERMAN

**T**HE POCKET of the little girl's blue dress was made in the shape of a heart. Proudly she smiled and poked her white spoon into that pocket so that I could get a good look at the heart. Then she dipped the spoon back into the plastic bowl that held the rice of her evening meal.

When the spoon was filled to the brim, she did something I shall never forget. She reached up, spoon in one hand, bowl in the other, and offered them both to me.

I could not understand what she said to me, for she spoke in Chinese. But there beside the rice paddies of Hong Kong, less than two miles from the borders of Red-controlled China, I understood her wistful friendliness and her orphan's-mite generosity.

My tiny self-appointed hostess rose from the kindergarten chair and walked toward me insistently, the bowl perilously balanced. I tried to smile one quick smile before the tears came to my eyes and I had to turn abruptly and leave the room. These children, waifs of Communist persecution, had seen enough of tears.

I had read in CHRISTIAN HERALD of the dozen orphanages supported voluntarily by the magazine's readers. But I had never dreamed that a trip around the world would take my husband Larry and me into three of those orphanages and face-to-face with children who were there and alive because of "heart-shaped pockets" in America. Our trip became an impulsive reality, and when the boat docked in Hong Kong we called at the overseas administrative office, armed with a letter from CHRISTIAN HERALD.

There my husband and I met Dr. and Mrs. Verent Mills. He is director.

That sunny spring afternoon we went to the Free Territories of China, and the big bustling city of Kowloon, jampacked with refugees, then out into the peaceful green countryside where

An American visitor to Christian Herald's orphanages in China finds meaning in . . .

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the white *litchi* tree blossoms were beginning to flower. We stopped at the Fanling Baby Home, a school and home for elementary school children, and at Faith-Love Home, and have interesting memories of all three.

At the Fanling home, two dedicated British nurses served us four o'clock tea and showed us the clean and happy babies, some of whom had been abandoned on their doorstep the last Chinese New Year's Day. At the next home, we had fresh melon with the children during their Saturday playtime, and watched them enjoy the slide which someone had contributed. First they would send their wooden slippers clattering down the slide, and then follow to pick up the shoes in the sandpile at the bottom.

From our notebook of the week end in Hong Kong, Larry and I would like to share with foster parents, or potential "foster parents" who are considering "adopting" such children, some of our impressions. For under the plan of CHRISTIAN HERALD, each child has a sponsor who agrees to send ten dollars each month for the care of that child. Each sponsor receives a picture of his child, and a note at Christmas in the child's own handwriting in Chinese characters, accompanied with the English interpretation.

One of the first things we noticed at the headquarters office was the stack of pictures and volume of correspondence going out to homes overseas which have adopted a child.

Because it was Saturday afternoon, the students were not in classes, but were taking care of their dormitories where we saw the bunk beds and bedside stands with books and personal effects. Some of the boys were busy in the woodworking shop making tables and chairs, and others were playing basketball on the cleared field near the rice paddy. Some of the older girls were taking their turn walking the built-up ridge separating the rice fields, making sure the water turned into the right furrows. But they seemed to be having fun in this chore, and not treating it as burdensome work.

The buildings form a quadrangle and on a tree near the center hung a gong. Dr. Mills rang it in what must have been a familiar code to the children. They came running from all directions and formed into neat lines, smallest children in front, next larger behind and tallest at the back. There they stood, watching the two strangers from across the sea while Dr. Mills explained who we were, and asked if we would like to say a few words.

This was our first experience with speaking through an interpreter, and we tried to keep sentences short and say what was in our hearts. On the drive out we had been told of the hope

to build a new building on this CHRISTIAN HERALD campus in China, and so I mentioned the fact that all of us could pray for this building, whether we lived in America or Hong Kong.

Then it was the turn of the children to entertain us. They said they would like to sing. And they chose their favorite hymn. I was aware that the tune was an old familiar one but at first could not connect the Chinese phrases. Then I realized this was the first hymn I had learned in Sunday school. Despite the passing of years it still seems to me to be the summary of Christian faith: "God Will Take Care of You."

For them it was a song of faith, as the children stood there in the late afternoon sunlight in the land which is closest to the borders of Communist-held Red China. Across the barbed wire only two miles away was a philosophy which not only does not believe that God takes care of human beings, but denies the very existence of God.

As I watched the earnest expressions of their faces as they sang, I prayed fervently that enough Christians would be willing to match their faith so that they might be instruments of God.

THE children themselves try to take care of each other. This is nothing new. Somehow the oldest children had managed to fend for the youngest, until they were safe in such places as Faith-Love. During this afternoon "playtime" we saw girls of 12 ironing clothes for those who were younger, using heavy flatirons heated on woodburning stoves. When we learned that electric current was available and that among his other talents Dr. Mills has learned to be something of an electrician, we volunteered the electric traveling iron from our luggage. And so it has begun a more exciting career than living in a suitcase, remaining in the Free Territories of China where hundreds of garments must be pressed each week.

The children help each other not only in keeping their clothes mended but their appearance neat. We saw one older boy cutting the hair of another with an old pair of scissors. So the electric clippers we had used on our freighter trip also found their way to the orphanage.

What of the future of the children who are thus cared for from the time of babyhood through high school? In CHRISTIAN HERALD's Faith-Love Home both boys and girls receive training in vocational skills. The boys help make the furniture which is used in the home, and this gives them practical experience which is invaluable to employers. Dr. Mills told us of the success of graduates in the textile and ceramic factories of Hong Kong.

When a boy graduates at age 18 he

# HAVE YOU FORGOTTEN THE CHILDREN OF KOREA?



**D**OES THE PICTURE look vaguely familiar? We used it two years ago with the exciting news, "Christian Herald Is In Korea." In those days, the tragic little country was headlined in the newspapers. Radio and television graphically reported to America the plight of the pathetic nation, laid waste by the terror of war as few nations have been laid waste. The greatest sufferers of all were children. They, the innocents, paid the heaviest price.

And you responded! Through the generosity of folks like yourself—folks with much or little and mostly with little—Christian Herald and its readers assumed responsibility for five orphanages in war-torn but free South Korea. More than 500 children have been rescued and cared for . . . children wandering in the city streets and in the open, shell-shattered fields . . . older children, leading their smaller brothers and sisters by the hand or sometimes carrying them on their backs . . . children perhaps hurt by the ravages of war and disease, and always hurt deep inside by the fear, the terrible aloneness and the confusion that engulfed them. Parents gone, often cruelly slaughtered, there was no one to turn to. NO ONE BUT YOU. And you responded heroically!

But now the newspapers have turned to other sensational

topics. The diplomats are looking in other directions. Now Korea has become a forgotten land, and its sad little boys and girls are in danger of becoming forgotten children. The war is "over."

But for the small victims of that war, the aloneness is not over. The terrifying sights and sounds of war are not forgotten. The deep heart-wound of seeing a mother or father shot down before their eyes has not healed. The bewilderment is not gone. There are still children to be helped, children to be healed, children to be taken into tender arms and sung to sleep. There are still children to be taught that whatever unthinking men have done, God is not unthinking and He will never leave them nor forsake them.

In Korea today, among those in Christian Herald orphanages, is a new group of 151 children who need "sponsors". Such sponsors "adopt" a boy or girl, agree to provide needed minimum support of \$10 a month over the period of a year. They receive the picture of "their" child, correspond, establish a personal relationship in this organized age when so much of giving is impersonal. Your personal satisfaction as a sponsor is immense, and you prove to an orphan of war that Christian love can reach all the way across even an ocean.

*Somewhere in lonely, forgotten Korea, "your" child is waiting. Won't YOU remember—today?*

**Christian Herald and its readers support 13 orphanages in Korea, Hong Kong and Formosa. Be sure to read the story, "The Heart-Shaped Pocket," on page 33**

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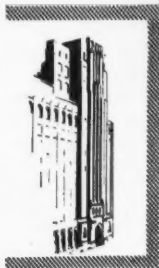
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is given a full set of clothing and a suitcase in which to carry it. Nor does the interest of Faith-Love stop there. In the former office of the headquarters in Hong Kong a dormitory is maintained. There, blue and white bedspread covered cots provide lodging for the boys on their week ends in this fabulous city, so filled with temptation complicated by the refugee situation.

The girls are trained in homemaking arts and in needlework so that they may become valuable citizens and workers in private homes of the area. Cross-stitch, that handmark of the Orient, is taught the girls, and they gave me a beautiful cloth which is the delight of friends who see it. Even the grammar-school girls are taught to embroider bibs for the babies, not only for use in the homes, but to sell to visitors. Some of these bore Chinese characters such as the symbol for "happiness." There were baby pillows and handbags, embroidered in the difficult solid embroidery stitch, the tiny smooth stitches delicately shaded in the colors of sprays of sweet peas, or the wings of the Chinese lovebirds.

Some of these characters represented the names of the youngsters. It was a joy to hear them interpreted as "Sweet White Rose" or "Gay Butterfly" and match the names to the little girls sleeping in the baby beds, or being given their bottles by the nursing assistants, much as older sisters.

How these children do value such possessions as they have! My husband put a new roll of film in his camera and in haste threw the foil and yellow box to the ground. As soon as we had moved a discreet distance away the boys and girls at the grammar school moved in closer to pick up these two bits of paper. We noticed then that the group following Dr. Mills was looking longingly at the wrappings around his films, and how carefully he handed this material to some fortunate boy or girl as he made his rounds.

Each child had his own spot in the orphanage which was his own and where he could keep these "possessions." And we noted the care which had been taken to try to have the orphanages seem homelike. In the nursery there was the familiar and beloved teddy bear, and the pictures of that perennial favorite, Peter Rabbit. Outside in the compound there were flower gardens that the children helped tend. On the afternoon of our visit we saw purple petunias, white shasta daisies, waxy leaved begonias, and fantastic "straw flowers," all blooming profusely.

It was the hour of sunset when we left, and as we made the circle back to a Chinese dinner in Kowloon and then to our boat, we saw family groups in the city coming home from picnics. And we thought of the orphanages we

were leaving behind with so many children who had lost their parents in the Communist uprisings, through no fault of their own.

As we rode we recalled the sunset of the previous evening when we had first met Dr. and Mrs. Mills, who had come down in their car to the boat dock to take us to the top of Kowloon Peak for a view of the island of Hong Kong at night. The harbor is known as one of the most beautiful in all the world. The mountains drop down to the edge of the sea and completely ring it so there seems no escape for a ship. From the top of these mountains the island of Hong Kong looks like a separate world with its thousands upon thousands of lights—the homes of the British capital city of Victoria, the lights of little houses, neon signs of the night spots of this fabled port, gaily-lighted ferries which ply from the island to mainland constantly.

The lights of Hong Kong seem a magic carpet, something to be mirrored in the heart for always. But even while we were looking at all this beauty, a fog rolled in, completely obscuring all the lights. It was as though we were suspended in a vacuum, in a land of nowhere. Dr. Mills cautioned us to just wait, just stand still where we were on the mountain's edge, and the fog would lift. And presently, almost imperceptibly, the mist began to lift so that the lights could be seen again, one by one, finally in dazzling brilliance.

**O**FTEN we have remembered not only that beautiful sight, but the fact that it takes faith to believe that the lights are still there beyond the fog. It takes faith to operate the orphanages in the fog of problems—where to get the money when former sponsors die or are unable to maintain their children, how to feed so many, how to provide for the upkeep of buildings.

But Dr. Mills believes that the lights are still shining in the hearts of Christian men and women. He believes that they will not fail the children. And since I have stood at the point in the world where Christianity and Communism are so sharply etched in their contrasting attitudes, I believe too. The CHRISTIAN HERALD homes here, and on the Island of Formosa and in Korea offer an opportunity to the individual to make a constructive answer to the problems posed by Communism. I believe that many will make such an answer. I believe that here America will continue to show her heart to the world. I will not forget the generosity of a tiny girl so proudly waving her heart-shaped pocket. I will never doubt that we, on this side—this so richly-blessed side—will echo, grandly, beautifully echo, her wish to share what she had.

THE END



## IMMORALITY

(Continued from page 18)

demons and dragons were vanquished.

So today, if the new devils of vice, narcotics, prostitution in Asia are to be defeated, the people must be offered something better. No one knows this better than President Chiang Kai-shek of Free China. In his fascinating, unpublished diaries, President Chiang has this to say about his Christian belief:

"One who wishes to succeed in his work, especially one engaged in a revolutionary task, must be free from superstition and yet must have faith. Especially today, when the evil passions of men are running riot, do we need a firm faith in the ultimate triumph of right. . . . To my mind the first reason why we should believe in Jesus is that He was the leader of a national revolution . . . a people's revolution was born in the person of Jesus, who courageously took upon Himself the task of regenerating the nation. . . . (With) His three great ideals of truth, righteousness, and abundant life, He aroused the nation, led the masses, and prepared the way for a national revolution.

"The second reason we should believe in Jesus is that He was the leader of a social revolution. . . . He sought by the inspiration of His leadership and personality to awaken the perishing masses so that they would give up the ways of darkness, become His citizens, and build the foundations of a new society. . . . Therefore let us march together toward the Cross, for the regeneration of our nation, for the realization of everlasting peace upon earth."

That there will be a "new society" out of Asia's chaos is certain. And the present fight is more than one between light and darkness. The Communists, always quick to realize opportunity, have seized upon the moral illness of East Asia. Red agents and narcotic "pushers" swarm through the dark ranks of the prostitutes and call girls. Scores of American soldiers have become dope addicts through their contacts with native women. At least three embarrassing incidents of espionage have been uncovered in connection with high American officers and their mistresses.

The curing of Asia's moral ills, the offering of something better, of hope for the hopeless, is then a matter of primary political concern.

Is anything being done by the Christian Church to meet the challenge of Asia's new "images, dragons and demons"? Yes, much is being done, by American churches and by native leaders. But there is still much more to be accomplished.

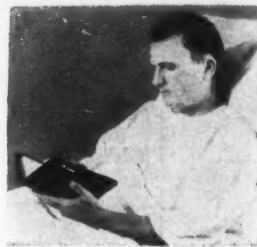
Never before in Asia's history has the opportunity been greater. Consider the fact that the President of Korea is a Christian (Methodist); the Prime Minister of Japan is a Christian (Baptist); the President of Free China is a Chris-

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tian (Methodist). Consider also that there is an acceptance of Christianity that never before has been paralleled and a core of native leadership that has not been surpassed.

Recently, the Chinese government, in an official news release, called attention to the startling growth of Christianity in Formosa. The release stated, almost proudly, that, "From a church membership of 30,000 over nine years ago, the number of Protestants alone has reached close to 200,000. By the end of last year (1954), 371 foreign missionaries, not including Catholic priests, were carrying on evangelical work in Taiwan (Formosa). They represented 49 different missions and denominations. During the Japanese occupation, there were only 40 missionaries on the island."

I myself have seen this spectacular growth of Christian work in Formosa. In Taipei a magnificent new hospital, operated by the Seventh-Day Adventists, opened its doors a few weeks ago. In Taichung a new inter-denominational university is being built.

A few months ago I was at lunch with a group of American and Chinese officials in Taipei. One of the Americans made a disparaging remark about Protestant missionary efforts among the mountain aborigines, a people not too long removed from head-hunting. In particular the American poked fun at missionary efforts to stop drinking.

Quickly the Chinese official spoke up. "Since the missionaries have been

Parents are the folks who take over after the grandparents are through amusing themselves with the children.

—STRICKLAND GILLILAN

working in the mountains we have had almost no trouble with the people," he said. "And you would be surprised to know how often liquor was at the root of troubles we have had in the past."

Everywhere native leadership has risen to the challenge. One of the most touching stories I have heard came out of Korea recently. A young Korean pastor called on an American missionary. Pastor of a struggling new church built in the rubble of Seoul's suburbs, he had a problem. The congregation had anticipated aid from America, and so began building a small, inexpensive brick sanctuary. But building costs had risen so rapidly that they fell into debt and were about to lose their little building. The previous evening the congregation had held a meeting. At the meeting several of the members offered to mortgage their own homes, and every married woman in the congregation gave up her precious wedding ring,

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But in spite of sacrificial spirit, dedicated leadership and governmental blessings, there still remains much that Americans can and must do. A Methodist missionary in Korea wrote of the results of the Methodist Bishops' Appeal of last November: "At first we were very happy about the response because we thought that with all this money we could meet most of the needs. But as we realized that so much of the money had to go for relief and to other rehabilitation needs, and that only \$600,000 of it would be available for church buildings as such, we were appalled. . . . So now we are facing very difficult discussions on how to divide these funds."

There is still not enough money for Korea, for Japan and its expanding opportunities and needs, for Formosa, with hands out to the Christian Church.

More funds are desperately needed too, for the training of new leadership to carry on the responsibilities of new congregations. Consider this startling fact: so important does the Republic of Korea consider the chaplaincy that it drafts every graduate of Korea's theological seminaries for army and navy duty.

Unless more money and American leadership are available, Korea cannot even obtain the ministers needed to keep its churches going.

Everywhere in Asia there is a pressing need for Christian educational institutions. In Formosa and Korea, fortunately, Communism is outlawed, and cannot with ease infiltrate church or school. But in Japan the Communists are particularly active in all schools and colleges. One Christian pastor reports that when one thousand applicants for admission to the Law Department of Tokyo University were asked to write an essay on "The Future of Japan," 70 per cent favored Communism, 20 per cent nihilism and only 3 per cent Christianity. In February, 1954, Goichiro Fujii, chief of Japan's security board, advised the Diet that there were 100,000 Communist party members in the country, organized in 5,470 cells, and that 70 per cent of the membership were young people.

In Japan, too, a new International Christian University is rising. But the needs are great: for more facilities, for teachers, for good literature to counteract the flood of anti-Christian and Communist literature.

But it is in the lands south of China that the need for Christian education is greatest, especially among the 3,500,000 overseas Chinese. Except for Thailand, the nations of Southeast Asia are flooded with infiltrators. The major effort is in the schools. In many places

(Continued on page 46)

## AM I MY BROTHER'S KEEPER?

What sort of future has Sang Gi, crippled by a bit of shrapnel? What are his chances, begging on the streets of Seoul, with his homemade crutches? He has no home, no parents, no schooling. He has a good and intelligent face, but—?

Is his future any business of mine? Should I be concerned with cripples and the needs and suffering of others? When I have enough to eat should I be worried because others don't, including little children? Should I care, when I was lucky enough to be born in America instead of India, where the majority of people do not get enough to eat and some are actually starving? What is the reason I was not born in Korea, like Sang Gi? There are still 35,000 homeless children in Korea. Why don't I live in a hut made of rubble, old tin cans and half rotten scraps of wood in Southern Italy, Hong Kong or in a crowded Austrian refugee camp? Why don't I happen to be a man with a job in Calcutta, working steady every day for long hours, who sleeps in the streets every night because my job does not pay me enough to share even a single room with a dozen other persons—a room without a stitch of furniture or protection from flies, swarming with bed bugs and without any sanitary arrangements whatever?

I am a Christian. Does that make me my brother's keeper? When my stomach is full must I be concerned about others, whose stomachs are empty? Must I? Am I compelled to think about these others? Or is it just, God helping me, that I want to think about them and because I have a heart, desire to help them?

No gift is too small to give a child a bit of bread. Or you can have some pitiful, homeless and hungry child brought into a Christian Children's Fund orphanage-school and be given a decent chance in life by "adopting" a child. The cost, \$10.00 a month, is the same in all of the following 28 different countries: Austria, Borneo, Brazil, Burma, Finland, Formosa, France, Free China, Greece, Hong Kong, India, Indochina, Indonesia, Italy, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, United States and Western Germany.

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# Daily Meditations

by John W. McKelvey

## Saturday, October 1

READ MARK 8:34-38

*Better to have failed in a high aim . . . than in the low aim succeed.*

—ROBERT BROWNING

LAST summer a 12-year-old boy pushed his younger brother to safety from the second-floor window of their burning home and then, as police and firemen watched helplessly, was overcome by smoke and burned to death. He saved another but himself he could not save. And yet, somehow, in giving his life to save his brother he not only saved the honor and integrity of his soul but also added something supremely precious and undying to the annals of life itself.

*Dear Jesus, be Thou our strength and hope in all our times of trial and temptation. Deliver us from evil and grant us the gift of life everlasting. Amen.*

## Sunday, October 2

READ I CORINTHIANS 11:23-28

*To love as Christ loves is to let our love be a practical thing.*—SELECTED

TODAY is World-Wide Communion Sunday. Think of the world and the infinite host of people scattered across five continents and innumerable islands, and think of God who made them all, in His image, and breathed into them one by one a living soul. Think also of His only Son, who died on Calvary's cross to redeem these people—not a select few, not a particular race, but "whosoever believeth in Him." Do you believe? Then today you have fellowship in Christ with the living body of His church, and peace from God our Father.

*Father, open our eyes to behold Thy majesty and glory. Lead us into new paths of understanding and faith. Amen.*

## Monday, October 3

READ PROVERBS 19:1-5

*The most natural beauty in the world is honesty and moral truth.*

—EARL OF SHAFTESBURY

SOME time ago a secret service agent revealed the startling news that a counterfeiting plant had been discovered in operation within the New Jersey State Prison. Perhaps that is the safest place to have counterfeiters operate, but it still comes as a surprise! It only proves that evildoers know no limits. We who seek truth and righteousness should be as diligent and unstinted in bringing God's ways to pass.

*O Lord, who dost know what we need and desire even before we ask, be Thou our comfort and refuge. Give us hope and guide us safely through life's pitfalls to Thee. Amen.*

## Tuesday, October 4

READ PSALM 25:11-18

*Every day remember that you have a God to glorify, a soul to save.*—ANONYMOUS

IN "Gift from the Sea" Anne Morrow Lindbergh draws many lessons worthy of closest scrutiny. Take the double-sunrise shell, for example. It suggests that all close human relationships have cycles leading naturally from one into another, no one of which is permanent or should be. What Mrs. Lindbergh means is that life is never without significance if we are willing to learn, and that the fifth decade or even the eighth can be filled with blessings if we relate ourselves creatively with the Giver of every good and perfect gift.

*O God, Thou art high and lifted up and yet closer to us than breathing. Keep us aware of Thy secret presence and sustain us in every time of need. Amen.*

## Wednesday, October 5

READ PSALM 90:1-6

*For right is right, since God is God; and right the day must win.*

—FREDERICK W. FABER

OUT in Nebraska last spring a man was released from the state prison after serving eleven years. Twenty-four hours later he walked into the Alton, Iowa, State Bank with a sawed-off shotgun and escaped with \$25,863. He was captured seven hours later and within four days was back in the penitentiary sentenced to life imprisonment. It plainly was a case where "crime doesn't pay." No matter how hard men try, the truth still stands: "the ways of the ungodly shall perish."

*Gracious Saviour, Friend and Redeemer, deliver us from making evil and wickedness our answer to life's challenge. Enable us to seek Thy goodness and mercy. Amen.*

## Thursday, October 6

READ ISAIAH 55:1-3

*When you wish to delight yourself, think of the virtues of those about you.*

—SELECTED

ONE proof that money does not guarantee happiness is the report of a group of hotel men that last summer some 82,500,000 Americans spent about ten bil-

lion dollars on vacations in quest of it and most of them returned home no happier than before. It reminds us that the best things in and about life are intangible and spiritual, and most of them are available to everybody as freely as the rain and sunshine.

*Holy Spirit, descend on us today and fill us with life anew. Help us to serve one another in unselfish striving, for Jesus' sake. Amen.*

## Friday, October 7

READ PSALM 91:9-13

*God has commanded time to console the unhappy.*—JOSEPH JOUBERT

IN BROOKLYN last winter a boy apparently took what he heard and saw about "Superman" literally and demonstrated how he too could fly. He took off like "Superman" with outstretched arms from a window sill four floors up and, fortunately, landed forty feet below in a snow bank with only scratches on his hands. Let us hope that that unsuccessful try "cured" him. Wonderful as man is, he is not equipped to fly like a bird. He still is important enough to have dominion on the earth, if he be true to himself.

*Heavenly Father, show us Thy way and give us strength to find peace therein, and contentment in Jesus' name. Amen.*

## Saturday, October 8

READ PSALM 92:1-4

*Good company and discourse are the very sinews of virtue.*—ISAAC WALTON

THE fashion "tragedy" of the year occurred when Mrs. Eisenhower and a guest appeared face to face in identical dresses. The First Lady exclaimed happily, "Oh, you've got the same dress on! I just love it, don't you?" The guest summed it up later by saying, "I was so embarrassed I could die." The ingenuity of dressmakers is at best limited, but not that of God. Even two peas in the same pod are different. How excellent is God's name in all the earth!

*O Lord, our Lord, great and glorious art Thou. Praise and honor belong to Thee. Hear us and bless us always. Amen.*

## Sunday, October 9

READ JAMES 5:7-13

*To achieve success by individual effort is the greatest joy in life.*—JOHN P. MORGAN

WHEN Dr. Jonas E. Salk was acclaimed last spring for his anti-polio vaccine, his

success came as no surprise to those who knew the single-minded, seemingly tireless medical researcher. Dr. Salk devoted three years, working sixteen hours a day, to perfecting the vaccine before the mass testing began a year ago. It proves that perspiration must accompany every worthy inspiration if we are to win out.

*Dear Master, who Thyself didst work by the sweat of Thy brow and didst bring great things to pass through diligence and sacrificial toil, help us to be faithful. Amen.*

#### Monday, October 10

READ REVELATION 21:1-4

*Pleasure soon exhausts us and itself, but endeavor never does.*—JEAN PAUL RICHTER

NEWSPAPERS carried the story of an unusual medical case—that of an eight-year-old English boy who was always subject to serious injury or death because he could not feel pain. He was a normal boy except that he did not know when he was hurt. For some reason, his nerves did not signal pain to his brain. How often we have underestimated the value and importance of pain—the pain of sorrow, the pricking of conscience, the sting of disappointment. It is not the pain that matters, but how we react and profit by it.

*Dear Lord, teach us today to accept our hardships and privations as a means of grace, whereby we are brought closer in fellowship to Thee. Amen.*

#### Tuesday, October 11

READ PSALM 19:1-7

*Dost thou love life? Then do not squander time.*—BENJAMIN FRANKLIN

AN extraordinary event recently took place near Johannesburg in South Africa. An ambulance, sirens screaming, sped to the scene of a train crash fifty miles away and arrived minutes before the accident occurred. Trainmen found that two freight trains were headed toward each other but were powerless to stop them, so they did the next best thing: they called the ambulances. The consequences of evil are generally as self-evident and inevitable.

*Lord Jesus, come into our hearts and cleanse us from evil and all unrighteousness. Save and deliver us that we may serve and love Thee in newness of life. Amen.*

#### Wednesday, October 12

READ PROVERBS 6:6-11

*God is better served in resisting a temptation to evil than in many formal prayers.*—WILLIAM PENN

DOWN in Texas two children playfully splashing each other with gasoline tipped over the container unthinkingly left with in their reach by their father. The fumes apparently ignited from the bathroom heater and the children were burned to death. "Playing with fire" has tragic results no matter who indulges in it. It is sometimes disguised as flirting, drinking socially, gossiping idly, gambling a little. It can break out suddenly and disastrously into terrible destruction, frequently for the innocent! (Continued on next page)

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*O God, look in pity on us and direct us from wrong paths and false values. Help us to seek Thee and to know Thee, through Jesus Christ. Amen.*

**Thursday, October 13**

READ PSALM 119:165-168

*God chooses that men should be tried. God knows how and how much.*

—SELECTED

IT WAS a miracle that a bell cast in the U.S.A. for purposes of war was rung this year, for the first time, in Kyoto, Japan, as a signal of peace. This kind of miracle is symbolic of what God intends shall happen everywhere in our world, if we have faith to put into effect the prophet's challenge and turn our swords into plowshares and our A-bombs into creative atomic resources for healing. This is not a mere dream or prophetic ecstasy, but the answer to our need and despair.

*O Jesus, come quickly and let us touch again Thy seamless robe, that we, the sick and weary nations of earth, may be made well. Teach us to love one another.*

**Friday, October 14**

READ ECCLESIASTES 9:11-16

*I do not believe in that word Fate. It is the refuge of every self-confessed failure.*

—ANDREW SOUTAR

IN THE book "Chance or Destiny," by Oscar Handlin, the author reduces history to a fascinating string of coincidences. No doubt there is a vast amount of apparent coincidence in life's infinitely strange twists and turns. Whether this is the result of chance or the evidence of a divine destiny depends on the frame of reference within which you choose to live. To choose to live for God, as did Joshua and his household, is to make life tingle with tremendous meaning and joy.

*Thou, O God, art all we need and want. Be nigh to us in our going out and coming in, from henceforth and forever. Deliver us in victory to Thy house. Amen.*

**Saturday, October 15**

READ PROVERBS 8:32-36

*Stewardship is the acceptance from God of personal responsibility for all of life.*

—ROSWELL C. LONG

ONE of the saddest reports from Korea was a doctor's report that many American prisoners of war often died because they did not care to live. The harsh, brutal treatment by their Chinese captors sent many of the men into a severe state of apathy. Many developed "give-up-itis" and accurately predicted their own death. This dreadful state of affairs is not peculiar to P.O.W.'s; it happens often to many among us. Its cure: faith—faith in Christ who gave Himself for us.

*Dear Master, teach us how to trust in Thy redeeming love and give us strength to do Thy works, and so save us from sin.*

**Sunday, October 16**

READ PROVERBS 4:1-9

PARENTAL law as to whether teen-agers may drink alcoholic beverages is far more

effective than any statute, according to a series of studies presented to the annual meeting of the National Conference of State Liquor Administrators. "If parents do not want their children to drink," one study advised, "they can greatly increase the probability of getting their wish if they themselves refrain." It has always been known that the hand that rocks the cradle rules the world. Courage, parents!

*Lord Jesus, give us strength to do each day what we need to do for truth and righteousness' sake. Guide us as we seek to guide our children in seeking the highest. Amen.*

**Monday, October 17**

READ PSALM 138:1-8

*Blessed are the happiness makers.*

—HENRY WARD BEECHER

A MAN in Detroit objected at first when the Department of Public Works notified him that as a home owner he'd have to comply with regulations and buy a garbage can. He explained that he was a bachelor and lived alone, eating all his meals out. But the officials held firm, so the man bought a garbage can and stood it in the front window for the officials to see. "I like every one to be happy," he said. Maybe a sense of humor is necessary, but happiness involves the welfare and protection of all men.

*O God, show us how to seek Thy peace by obtaining the blessing and honor of our fellow men. Forgive us if we forget our human obligations to one another. Amen.*

**Tuesday, October 18**

READ JAMES 1:12-16

*Of times excusing of a fault doth make the fault the worse by excuse.*

—WILLIAM SHAKESPEARE

IN "The Last Temptation" Joseph Viertel dramatizes the five temptations most ruinous to the soul of man: To dance one last waltz, refusing to face reality; to sacrifice one so that two may survive; to disappear into the world of the safe ones; to give your lust a heroic mask; and finally, to do the right deed for the wrong reason. No one of us is free from the dread blight of these temptations, but fear not! If each of us chooses, he has strength by faith in Christ to resist temptation and overcome evil with good.

*Dear Lord, breathe into the heat of our desire Thy coolness and Thy calm. Save us from our weaknesses and give us victory. Amen.*

**Wednesday, October 19**

READ I CORINTHIANS 13:4-10

WALTER KERR, a drama critic, has recently caused a stir with his book, "How Not to Write a Play." Doubtless what he says needs desperately to be said, if current drama is to contribute creatively to life today. It is, of course, always easier to point out how *not* to do a thing. What matters is how to do things right—how to write a play, to be sure, but more important, how to live happily, how to follow in Christ's footsteps. The answer lies



in today's Scripture on "love," the greatest of all virtues.

*Forgive us, O Christ, when in our haste and selfishness we trample underfoot the gift of Thy spirit and truth. Amen.*

#### Thursday, October 20

READ GENESIS 1:1-5

*The duty of man is plain: to God, and to his neighbor, to do as he would be done by.—THOMAS PAINE*

LAST summer a boy in our town, John Davis, became a hero when he plunged into Darby Creek and dragged a drowning boy from the muddy bottom. When asked what went through his mind at the time he said, "I knew that if I let Stevie drown, I would never forgive myself." That answer reveals the true philosophy of our Christian duty and the Golden Rule. If we dared to live it out each day, we would bring such amazing victories to life about us that Heaven would be near us.

*Holy Spirit, we give thanks for the power and glory of the Name above every name. We praise Thee for Thy watchful care and ask only to be guided in straight paths. Amen.*

#### Friday, October 21

READ EPHESIANS 4:11-16

*A Christian life is not an imitation but a reproduction of the life of Christ.*

—HENRY VAN DYKE

WHEN a woman in Camden, N. J., confessed to stealing between \$45,000 and \$100,000 from hospitals and department stores, she said, "I'm happy it's all over . . . You can't sleep at night. I have just one great diversion. All the money went on horses, nothing else." Then she added a word of advice to others, "Don't do it. It doesn't pay." The tragedy is that people so often refuse to learn this lesson soon enough.

*O God, who didst give us every good and perfect gift including life itself, make us mindful of Thy mercy. Amen.*

#### Saturday, October 22

READ PSALM 100

AN UNUSUAL kind of co-operation made the headlines in Canada when the credit manager of the Edmonton hospital spoke only English and the outgoing patient only Italian. A painter working nearby spoke Italian and French, but not English. The cashier spoke English and French, but no Italian. The patient told the painter who told the cashier who told the credit manager, who then furnished the information the patient wanted, namely, the amount of the bill! A lot of our problems could be solved with this kind of "working together."

*O Lord our Lord, Thou art greatly to be praised in the earth. Our hearts sing aloud with thanksgiving when we remember Thy bounty and loving-kindness.*

#### Sunday, October 23

READ ISAIAH 9:6,7

WHAT happened last June at the Portland Air Force base is a blunt reminder



BOB AND SUE, like thousands of their elders, have learned the truth about the "lying allure of liquor."

HAVE YOU seen through the glamorous haze thrown up by the alcohol advertisers? HAVE YOU learned enough of the truth about liquor to want to have no part of it?

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of what can happen in today's world if we fail to keep control of ourselves as well as of our bombs. A parked Air Force jet fighter plane suddenly began spewing rockets. Twelve practice rockets flew over the area, destroying two other jet fighters, damaging two more planes and hitting a house a mile away. Fortunately the rockets had no war heads. Let us remember, especially on this United Nations Sunday, that somehow we must learn how to live together; otherwise only destruction awaits us.

O God, Lord of history, Father of Jesus Christ, descend in power into our baffled hearts and bind us to Thee and to humanity in service, love and humility. Amen.

**Monday, October 24**

READ MATTHEW 5:11-15

*Religion without morality is a superstition and a curse.*—MARK HOPKINS

A RECENT book, "Grand Deception," relates some of the world's most spectacular and successful hoaxes and frauds. In addition to the fact that man is a gullible creature, inclined to trust rather than to distrust, the book points out that man fails too often in using his wits as God intended. The Scripture admonishes us to "be wise as serpents and innocent as doves." This means that we need to be alert to the devices of evil at the same moment in which we stand for purity and truth.

O Master, help us to desire only to delight ourselves in Thee and to seek Thy truth. Reveal to us Thy divine secrets and sustain us in our quest. Amen.

**Tuesday, October 25**

READ PROVERBS 16:21-25

*Our worst misfortunes never happen, and most miseries lie in anticipation.*

—HONORE DE BALZAC

AN amateur beekeeper was stung to death last summer while helping transfer a swarm of bees from one hive to another. The insects attacked, three or four dozen bees stung him, and he died in less than ten minutes. By all the rules, he should never have been attacked in the first place. His tragic experience illustrates how very often we become victims of hostile forces which we take for granted and underestimate. For example, there is the deceitfulness of riches, selfish power, sin itself.

Strong Son of God, Thou hast revealed to us the highest, holiest manhood, and hast promised to bestow power on us to make us, like Thee, divine. Amen.

**Wednesday, October 26**

READ ISAIAH 35:3-7

FORMER boxing champion Rocky Graziano startled the press by saying that the courts should "get tough" with the parents of juvenile delinquents. He was speaking from experience—the grim experience of delinquency that landed him four times in reformatories. Whatever the solution to this problem, this much is sure: the individual himself is responsible before God for his own sins.

Father, lead us in paths of righteousness for Thy name's sake. Show us the beauty of holiness. Cleanse us from evil that we may be faultless in Thy sight. Amen.

**Thursday, October 27**

READ GENESIS 1:26-31

*Show me the man you honor, and I will show you what kind of man you are.*

—THOMAS CARLYLE

IN HER book, "A New Image of Man," Ardis Whitman depicts the kind of man she hopes our atomic age will produce: a lively, unpredictable fellow, unashamed to be crotchety, who keeps himself as free to judge society as society is free to judge him, a man guided by intuition and feelings as well as custom and intellect, who is as concerned with the mysteries of religion and the unconscious as with the certainties of science. First and last, man is created in the image of God.

How greatly, O Lord, we adore Thee who art the same yesterday, today and forever! Teach us Thy wisdom, and keep us close to Thee. Amen.

**Friday, October 28**

READ PSALM 7:8-15

VERY often we discover firsthand that evil is its own worst enemy. A man in Miami demonstrated this when he bought his wife a .22 rifle and told her, "Don't hesitate to use it if you see anybody prowling around the house." One night the man got home late and he failed to answer soon enough when his wife called, "Who's there?" She promptly shot him in the right leg. Our arrogance that leads us to take things into our own hands, our greed, our evil desires carry with them judgment and destruction.

Lord Jesus, we behold Thee in Thy ministry of doing good and we cry out for strength to undertake a life of straightforward goodness. Direct and bless us. Amen.

**Saturday, October 29**

READ ISAIAH 5:20-25

*Only a heart without a stain knows perfect ease.*—JOHANN WOLFGANG VON GOETHE

IF WE are serious in our concern about juvenile delinquency, we have one job cut out for us: to rid life of its smut and filth, beginning with the small talk we indulge in, going on to the printed matter we tolerate on our newsstands, and running through the whole gamut of life's levels of interest and outreach, until we restore a clean feeling and a healthy soundness to what we are and think and say and do. For out of the heart are the issues of life, including delinquency.

O God, Creator of hills and valleys, mountain heights and ocean depths. Lord of the starry host above and Ruler of the moral realm within, touch us with divinity. Amen.

**Sunday, October 30**

READ II PETER 1:5-10

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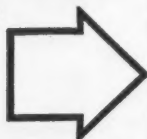
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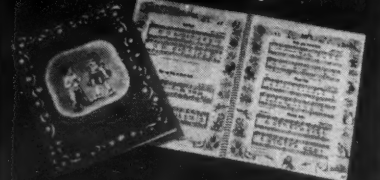
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beverages, but also includes the idea of freedom from every form of moral and spiritual slavery. The narcotic addict is faced with the challenge of this Christian ideal. The smoker also is confronted by this call to liberty. Let's not lose sight of the moral issue involved by these habit-forming vices, even though there are many other areas in which we need to practice temperance and develop self-control.

O Master, we beseech Thee to dwell with us so completely that we may triumph over the powers of darkness that would belittle and enslave us. Forgive and redeem us. Amen.

Monday, October 31

READ PSALM 46

'Tis not the dying but the living up to a faith that is difficult.—SELECTED

TODAY is Reformation Day throughout the Protestant world. I wonder if we have sufficient understanding about what we as Protestants believe and why. It is heartening to realize the hunger for the Christian religion manifest in this country and abroad, but it would be alarming if the increasing numbers attending church were only interested witnesses, attracted to the "good news" which is ours in Christ, and doing nothing more. What we need are more people willing to work and witness for Christ and His Gospel.

Lord, we want to be Christian soldiers, not to march to mock battles or to engage in make-believe warfare, but to fight the good fight of faith for Thy name's sake.

### IMMORALITY

(Continued from page 39)

the choice lies between education in a Christian missionary school or education in a Communist-dominated state school. More schools are needed. And also a considerable faith is needed. Considerable courage is required, in Malaya, for instance, for a parent to send children to a Christian school.

The challenge and the opportunity are there. And if Christianity is to meet the challenge, it must be aggressive and sure of itself. A few months ago I sat with a Chinese diplomat as we traveled from Taipei to Tokyo by plane.

"Your missionaries have helped us a great deal," he told me. "We welcome them on Formosa." And then the diplomat paused before continuing.

"I have two children in college in America. Both have become Christians, by their own choice. But I am not a Christian. It's something I never got around to.

"I attended a Christian university in China. I studied religion—all religions. But no one ever urged me to become a Christian. All the emphasis was placed on studying comparative religion. Then we could make our choice. For me it's too late."

Some day it will be too late for us, in Asia. THE END



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## YOUR FIVE BROTHERS

(Continued from page 32)

greatest gifts. Some people have the ability to draw friends to themselves and they do not need to learn how to make friends. They seem to know from birth what it means to have friends, how to get them and how to cultivate them. That is a priceless gift.

But it can be learned. Every one of us can learn how to be great-hearted and generous, how to be liberal in our thinking toward other people, how to get rid of a cantankerous spirit that drives friendship away. You can learn how to be a good friend.

Sometimes we stretch our friendship out until it is thin. Jesus had just twelve disciples and He shared His thinking intimately with only three of them. If you have three or four dear, intimate friends upon whom you can depend, you are a blessed person. Recognize this intimate friend as one of your dearest brothers.

The last brother—and sometimes he is not your brother at all—is the one you face three times a day as you eat your meals at home. This is the person with whom you share life: your wife, your husband, your son, your daughter, those who make up the sacred relationships of home. Sometimes we reserve our best manners for the people in the street or in business, and our worst manners for those who are dearest and most important to us. One woman said, "My husband is as meek as a lamb when he is with his boss, but at home he is worse than a tyrant." How many persons have forgotten the persons they face in their own homes. All the virtues begin there. Get acquainted with this "brother" by your side.

So there are the five of them, near and far—all our brothers.

How wonderful life would be if we could sweep aside all barriers between ourselves and them, and make life a continuous flow of complete co-operation. I think it can be done best by remembering that we have an Elder Brother, our Saviour and Lord, Jesus Christ.

Are you having difficulty loving and understanding the brother you will never see? Do you have difficulty loving the person you meet only once, or the person you do not naturally like? Jesus Christ can do something to your life and personality that will transform you, and others as you meet them.

Christ is our Big Brother. Is there any barrier between your life and His? Do you know that wonderful relationship which comes when we keep step with the Master of men?

"We know that we have passed from death unto life, because we love the brethren."

THE END

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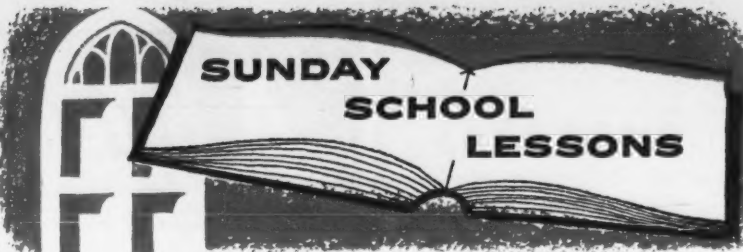
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*By Amos John Traver*

• **Sunday, October 2**

### THE WORLD INTO WHICH JESUS CAME

LUKE 2:1-14

**F**OR the next six months we will study the life of Christ. Doctor Luke will be our instructor. He does not once mention his own name in the two books he wrote, his Gospel and Acts. Paul speaks of him three times (Colossians 4:14; II Timothy 4:11; Philemon 24). Luke was a Gentile and a probable convert to Judaism. When and where he became a Christian we do not know. Speculation has identified him with one of the unnamed disciples of Jesus. Some have thought he was a convert won by Paul.

Luke writes with a good Greek style. He also writes with authority. His Gospel has the ring of truth. It would have been possible for Luke to gather the facts through interviews with eye-witnesses. Certainly in the story of Christ's birth and in other incidents Luke must have secured the facts from Mary. Personally I am convinced that Luke has more than second-hand information. I believe that he was one of the earlier disciples and an eye-witness to many of the events he described. No doubt he was encouraged by Paul. The date of writing may be about A.D. 60.

The birth of Jesus is beautifully written and has become the favorite Christmas reading. It is also careful as to historical details. This account gives Christ's coming a world setting. A Roman census brought Joseph and Mary to Bethlehem. It touched the lives of all the nations ruled by Rome. So was Christ to be more than a Jewish Messiah. Luke's Gospel proclaims a Christ for all the world.

The world into which Christ was born was at peace. This was no brotherhood of man, no world of mutual respect and co-operation for the common good. Peace was enforced by the armed law of Rome. We may understand this peace in our times when it means little more than absence of declared war. To such a world, then and now, Christ offers the only true peace.

Humble service, not arrogant authority, marks His way to peace.

Christ came in the most humble circumstances from a humble family. To be born in a log cabin would be luxury compared to the stable of an Eastern inn. His first courtiers were shepherds in their working clothes, straight from the fields. Nothing about the circumstances of His birth suggested royalty. Those who loved and worshiped Him could have no ulterior motives. A babe to be loved is the prelude to the gentle, kindly Son of Man, drawing the hearts of men by His life and sacrificial death.

The world paid little attention to Christ. There is no record of His birth in secular history. Today world history cannot be written without reference to Christ. Civilizations must stand the test of His mind. Men must be judged by the principles of life which He taught. Slowly we are coming to realize that His way of love is the only way to peace of mind or to peace between men and nations.

It is easy to become sentimental as we read Doctor Luke's story of the birth of our Lord. Children love it. Our voices grow reverent as we read it aloud. It is a story that never grows old. But it must be more than this. Jesus Christ is God's gift of grace. He is the living Word, through whom we can know God. He is forgiveness of sin to those who believe. He is life eternal. The events in Bethlehem can never be taken apart from the total Gospel. They receive their deeper significance from the righteous life, the unmerited death and the victorious resurrection of our Lord. These bring the same hope to our confused world as they brought to a world ruled by Caesar.

#### Questions:

*Compare the simple social conditions of the first century with our complex society. Is Christ as relevant now? How has Christ influenced the growth of social conscience? Have human nature and basic human needs changed through the centuries? What is Christian in our so-called Christian civilization? What victories for Christ are still to be won?*

Based on International Sunday School Lessons; International Bible Lessons for Christian Teaching; © Division of Christian Education, National Council of Churches of Christ in U.S.A.



• Sunday, October 9

# THE BOYHOOD OF JESUS

LUKE 2:41-52

THE hidden years at Nazareth have been a subject of speculation since the early days of Christianity. Ancient legends credited Jesus with such miraculous powers as making clay birds and bringing them to life, mending broken water pitchers, making a too short plank longer for His carpenter father.

The one authentic story of Jesus' boyhood, however, is our lesson today. It implies that Jesus led a normal boy's life. He would have learned his first lessons from His parents. His familiarity with the Scriptures suggests that He must have memorized many passages, particularly from the Psalms. He would also have learned much from the rabbis of the Nazareth synagogue.

Jesus' knowledge and love of nature must also have been acquired during these years. No doubt He took many a long walk through the fields. He learned shepherding and surely spent many hours talking with the shepherds as they tended flocks on the Nazareth hills. A main caravan route passed near Nazareth and certainly Jesus would have been interested in the men of foreign garb and strange languages who camped at night near the town.

As a good Jewish son, Jesus would be helpful to His father. From him He would learn His trade. It is supposed that Joseph died while Jesus was still a youth, leaving the care of the family on His youthful shoulders. Jesus was trained to work. Boys on the farm today know better than some of their city cousins what it means to have regular chores. Such responsibility for some share in the support of the home is splendid training for life.

At twelve Jesus turned the corner to Jewish manhood. It seems an early age to us, but we are told that Jewish boys matured faster. Jesus was entitled to go to the temple with His parents. What a thrilling experience for Him! He would see for Himself the Holy City and stand within the walls of the temple. There were many questions He wanted to ask, some too difficult for His parents to answer. Perhaps He would be able to ask one of the famous doctors of the laws of Moses.

Jesus could not have been purposely inconsiderate of His parents. Boys have little conception of time when they are absorbed in an interesting activity. Jesus found rabbis in the temple courts discussing religious questions. First He listened eagerly. Then, with the freedom accorded bystanders, He timidly began to ask His own questions. They were so well put that before He knew it He was answering as well as asking questions. (Continued next page)

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We can only speculate as to the nature of these questions, but certainly they were not "show-off" questions. They were honest questions that arose from Jesus' own study of the laws. Most boys ask puzzling questions of their elders. Jesus was no "quiz kid" nor was He using supernatural knowledge to puzzle His elders. But His clear, boyish mind, unclouded by sin, filled with honest questions of eternal significance, could well bring wonder to all who heard Him that day in the temple.

Jesus' parents found Him at last and scolded Him, but He seemed to realize that He had a close tie with His Father's business and His Father's house. However, He went back with them to Nazareth and continued to be the ideal son.

### Questions:

What influence do comics, movies and TV programs have on our boys and girls? Do young people today have a chance to learn Bible stories? Do we have patience with our children's questions? How well does our church provide for the Christian growth of our boys? What else ought to be done?

### • Sunday, October 16

#### JOHN BAPTIZES JESUS

LUKE 3:2-8, 15-22

THE life of Jesus is divided into thirty years and three. It is a good lesson for our impatient times. Our Lord was thirty years preparing for three years' ministry. Between the thirty and the three stands Jesus' baptism by John the Baptist.

John was strangely popular. He was a rough, out-of-doors man, living apart from people. He communed much with God and was able to see the life of Israel objectively. What he saw he did not like. In the light of his study of the Old Testament he saw beneath the pious front of Israel's religion. There he found corruption and hypocrisy. He found hope in the prophets' promise of a Messiah. He understood the true nature of the Messiah coming not as another David, but as "The Lamb of God that taketh away the sins of the world."

John began to attract attention, first from the common people and then from the Jewish leaders. They flocked to the banks of the Jordan, not to hear flattering words, but to have their consciences seared by his frank warnings of judgment. He preached repentance and used an ancient rite of baptism to indicate that God washed the repentant sinner's sins away in forgiveness.

Then Jesus, his cousin, came. John may have known stories of Jesus' birth. He may also have known Jesus. Whether he had long recognized Jesus as the Messiah or the knowledge came in

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a moment of inspiration, he first refused Jesus' request for baptism. Then he yielded and perhaps shared with Jesus the evidences of God's approval—the voice from heaven and the vision of a dove.

There is much mystery in the baptism of Jesus. Did Jesus accept baptism as a good example for His disciples? Was it His ordination to His active ministry? Was it the moment when Jesus first realized fully his Messiahship? Certainly all these are involved in the baptism. Can we forget, however, that John was preaching repentance, and confession of sin was the basis for baptism?

For me the baptism of repentance was the sign of Jesus' acceptance of His role as sin-bearer. Paul wrote, "For he hath made him to be sin for us who knew no sin" (II Corinthians 5:21). Did not Jesus fully identify Himself with the sinners He came to save when, without sin, He entered the baptism of repentance for us? If He was to die for us, He must also live for us. He was the Lamb alive, serving man, and so became the Lamb slain, saving man.

#### Questions:

In what way was the baptism of Jesus similar to ours? How different? For references to baptism "with the Holy Spirit" read: Isaiah 44:3; Joel 2:28; Acts 1:5; 2:3; 11:15, 16; 1 Corinthians 6:11; 12:13. What did Jesus mean by His answer when John did not want to baptize Him? (Matthew 3:15) How do you answer the objection, "I can be a Christian without being baptized"?

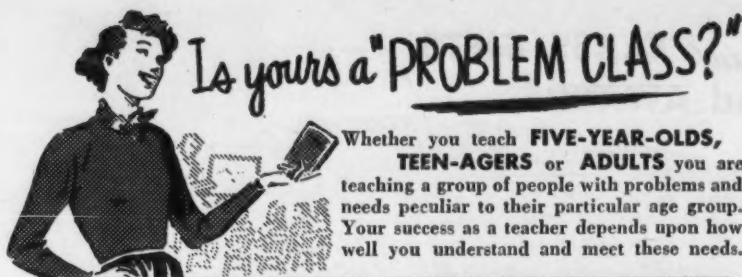
#### • Sunday, October 23

##### STRUGGLE IN THE WILDERNESS

LUKE 4:1-15

IN THE baptism by John the Baptist, Jesus accepted the task for which He had been born. In becoming true man, Jesus also accepted the limitations of man. He would not use His divine powers to save Himself. He met temptation on the same ground that we must meet it. Perfect confidence in His Father-God and dependence on Scriptures were His defense. It seems quite natural that temptation should come immediately after the experience of His baptism. John had declared that He was the Lamb of God, the Messiah. God had given vocal testimony to Him. Now He needed time to think through the meaning of His mission.

He withdrew to the wilderness. He fasted. He meditated and prayed. He saw ahead suffering, rejection and death. Now was Satan's hour to strike. If he could shake Jesus' confidence in His mission, if he could lead Him to use divine powers for Himself, if he could persuade Him to take some easier way to win the world than the



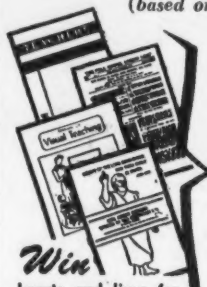
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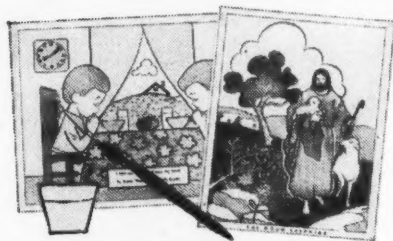


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cross—then Satan would be the victor.

It has seemed to me that the three temptations were typical of three subtle suggestions that continuously tempted Jesus during the forty days in the wilderness. They continued through all three years of His ministry. "If" is the devil's word. "If you are the Son of God, why be hungry?" "Why not make a little compromise and rule the world without the cross?" "Why not make a spectacular entrance into the temple, your Father's house, and awe the people into proclaiming you their king?"

If Jesus had satisfied His hunger by a miracle, He would have destroyed all identification with men. He would have subscribed to the principle that a man must live. He would have proved selfish and cowardly. Men in temptation could say with a sneer, "It is all right for you to talk about meeting trials bravely, trusting God, but you used powers we do not have to make bread from stone." Jesus stood the test of His true manhood. He kept faith with us (Hebrews 4:15).

If Jesus had compromised with Satan, He might have ruled the world. That was what His disciples wanted Him to do. They accepted the belief generally held by the Jews that the Messiah would be another empire builder like David and Solomon. Jesus' whole concept of spiritual kingship was at stake. Men are constantly tempted to live to be served, not to serve, and to use questionable methods to win power. Jesus stood the test alone in the wilderness and through His entire ministry.

If Jesus had thrown Himself into the crowded courts of the temple, and lived, men would have flocked to His standard. But they would have followed Him expecting daily spectacles of His miraculous powers. Jesus wants no followers who are not tied to Him in faith and love. And without the cross men would still be lost in their sins. Jesus had only one method for winning His kingdom—self-sacrificing love.

What does all this mean to us in our temptations? The letter to the Hebrews offers the clearest answer. Jesus was fighting our battle in the wilderness. *Because He won, by faith we win.* We have His sympathetic, understanding presence in every hour of trial. To realize and depend upon His presence is our strong defense.

### Questions:

How do the wilderness temptations offer a pattern for Satan's attempt to corrupt us? Compare Satan's methods with the temptation of Adam and Eve. Note the same methods of temptation employed by the liquor traffic. How can we apply Jesus' method to resisting the temptation to drink? Will it help realize His presence?

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## THE MISSION OF THE MASTER

LUKE 4:16-24, 28-30

**A**FTER the temptations, Jesus went into Judea. Luke omits this part of Jesus' ministry, but the story is given in the first three chapters of John. It was from this eventful journey that Jesus "returned in the power of the Spirit into Galilee." Already He was famous. Word of His popularity had spread through all Palestine. It was for this reason that He was invited to preach in His home synagogue at Nazareth.

Any young preacher will assure you that there is no more difficult place to preach than in his home church. To the home-town folks Jesus was still the carpenter they had known from boyhood. Yet they could take a certain pride in His fame. If He would be discreet and humble, they were ready to hear Him.

The Nazarenes did not need to send Him a special invitation to come to the synagogue. It was His custom to go each Sabbath. Jesus took His text from Isaiah. When He said, "This day is this scripture fulfilled in your ears," some must have been shocked at this man they knew so well. Others were charmed by His gracious words. No doubt Jesus gave some exposition of the passage, centering His message on the healing, comforting, liberating mission of the Messiah. He knew they were hearing Him with reservations.

So far, Jesus was getting along very well with His fellow townsmen. But He would not compromise. He knew their pride in their people, their hope for a conquering Messiah. They must understand from the very first that He was to be more than another David. Taking illustrations from their own scriptures, Jesus showed that it was always God's purpose to serve and save the Gentiles. He had just come through Samaria and experienced the joy of evangelizing a whole town, beginning with the woman at the well. Jesus would not sail under false colors. It was the whole world which He came to save.

Nazareth rejected Him. His home-town folks would have murdered Him. Such is prejudice! John 3:16 has no narrow limits: "God so loved the world that He gave . . . that whosoever believeth . . ."

### Questions:

Read the stories of the widow of Sarepta and the healing of Naaman (1 Kings 17:8-24; 2 Kings 5:1-27). For additional light on the lesson read Mark 6:1-6; Matthew 13:53-58. Artists of practically every race have pictured Jesus not as a Jew but as belonging to them. Is this Jesus' intention? Can we accept Christ without accepting His purpose that all men be saved?



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# THE NEW BOOKS

Reviewed by

**DANIEL A. POLING**

**PAPA'S WIFE**, by Thyra Ferre Bjorn  
(Rinehart, 305 pp., \$3.75).

A gorgeous story, another "I Remember  
Mama" — and with something added.  
Papa's name appears first on the title, but  
Papa's wife is gloriously in command,  
from the time she first appears until, with  
her head bowed in a prayer of gratitude  
for the prospect of her first grandchild,  
she makes the discovery, and laughs as  
she cries aloud: "I'll no longer be just  
Papa's wife. I'll be Grandma Franzon."  
And, of course, nothing in the whole wide  
world could ever be more beautiful than  
"your very own little grandchild." If this  
is not a best-seller, then my understand-  
ing of the American reading public is  
not what I pridefully have believed it to  
be. From Lapland to the American social  
and economic frontier, this novel moves  
with its spiritual song of triumph. Here  
is a family chronicle—and romantic too.  
**November selection of Christian Herald's  
Family Bookshelf.**

**HIROSHIMA DIARY**, by Michihiko  
Hachiya, M.D. (Chapel Hill, 238 pp.,  
\$3.50).

Here is a book that is as factual as a  
discerning, competent and conscientious  
doctor would make it. But this particular  
doctor writes with terrifying and prophetic  
power. He paints a picture of a dying  
world should nuclear warfare ever be fully  
released. This volume belongs in every  
clinical library of the country, whatever  
the clinical field covered. It is for doctors,  
preachers, social workers, parents of sons  
who would be called to the colors in any  
war, and the sons themselves.

**AMERICA AT MID-CENTURY**, by  
Andre Siegfried (Harcourt, Brace, 357  
pp., \$5.75).

Here is a profound book that generally  
is crystal clear. The earlier volume of this  
same author, "America Comes of Age,"  
took its place along with the classic writ-  
ten by Bryce. Siegfried now discusses  
America in terms of its resources and its  
people, dealing with current problems of  
racial assimilation, religious life, popula-  
tion growth with its effect upon minorities,  
industrial organization and labor, and the  
compelling influence of two World Wars  
upon all phases of the nation's life. The  
author reveals us to ourselves and gives  
us an intimate glimpse of how we appear,  
at this moment of our history, in European  
eyes. Unmistakably he writes with under-  
standing and as a friend.



**HUFFLEY FAIR**, by Dorothy Evelyn Smith (Dutton, 320 pp., \$3.50).

A vital, deep-running novel of unmistakable literary distinction. It is a story in three generations, and it is not until the third generation that the threads of this human fabric are brought finally together and a satisfying, poignant conclusion is reached. Mature, clean and worthy, this is a book of the year.

**ALCOHOLICS ANONYMOUS** — Second Edition (Alcoholics Anonymous Publishing, Inc., 575 pp., \$4.50).

Originally published in 1939, when membership in the Alcoholics Anonymous fellowship was less than 100, the first edition has passed 300,000 copies. While the basic text remains, as I think it should, substantially unchanged, much new material has been added. Additional recommendations from religion and medicine are included. The volume is now thoroughly adapted to the needs of a movement that has grown from a membership of 100 to more than 150,000. Unique in its field, it is also imperative there.

**DOCTOR OF TANGANYIKA**, by Paul White (Eerdmans, 240 pp., \$3).

Between these backs is the thrilling and factual account of a young doctor who went to Africa like a veritable knight in shining armor—though he would deny that description. Paul White was physician to a million underprivileged human beings and superintendent of seven hospitals spread over a thousand miles. He built clinics, he confused witch doctors, he was a surgeon, gynecologist, obstetrician and every kind of specialist. Malaria and asthma forced him into a physical retreat but he is still active on the fighting front of his war against disease and superstition. Here he tells you why and how, with pictures. A great guy!

**THE GREAT MERCHANTS**, by Tom Mahoney (Harper, 340 pp., \$3.95).

For the first time in a single volume appear the histories and activities of twenty uniquely American retail institutions. Included, vividly portrayed everywhere, are the life stories of the people who made the institutions. My acquaintance with half a dozen of the great merchants whose stories are told between these backs justifies my appraisal of the volume as tops in its field. Excusing, of course, an over- or an under-emphasis here and there (as of my opinion!), this is easily the finest thing of its kind that has been written. There is one glaring omission—John Wanamaker.

**NINE RIVERS FROM JORDAN**, by Denis Johnston (Atlantic-Little, Brown, 496 pp., \$5).

A very important volume which records a war correspondent's journey through the "hell and humanity" of the global conflict. These pages are filled with reporting at its most dramatic level. The author defines his self-imposed assignment as being the nightmare of war, "This confusing mixture of rascality and gallantry, of

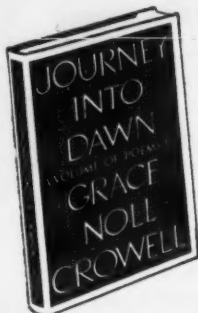
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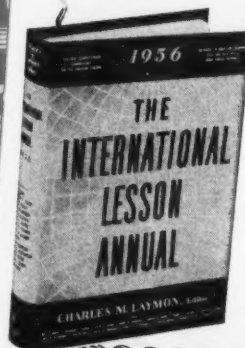
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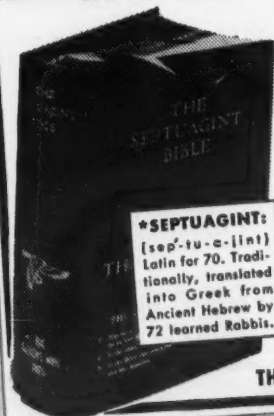
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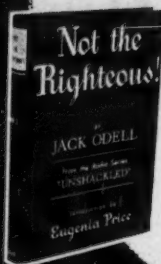


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bloody murder and of common sense, of  
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times considerably more than that. Clearly  
it is not for Sunday-school libraries, but  
it is entirely true to its theme.

**THE NINETY AND NINE**, by Imre  
Kovacs (Funk & Wagnalls, 343 pp.,  
\$3.75).

In Hungary today a struggle rages, a  
mortal struggle between church and state  
but also between religious faith—any re-  
ligious faith—and an atheistic govern-  
ment. The battle is desperate, this battle  
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struggle is pointed up, dramatized, and  
poured into hot fiction. Two men, one a  
Jesuit priest and the other a Communist  
comrade, carry the fight. With every re-  
source of mind and will, they contend for  
mastery, and their personal conflict is the  
conflict of their nation. The author knows  
that struggle since, imprisoned first, he is  
now a political exile.

**CAREERS IN RELIGIOUS JOURNAL-  
ISM**, by Roland E. Wolseley (Associa-  
tion Press, 116 pp., \$2.50).

A man who knows the field of journal-  
ism, and who has taught others, pinpoints  
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ward successfully in search of the job. A  
timely, original volume.

**WISH I MIGHT**, by Isabel Smith (Harp-  
er, 234 pp., \$3).

A heart-warming, inspirational life story  
with a nostalgic touch. The closing chap-  
ters could well carry the title, "Farewell  
to the Trudeau Sanitarium." This little  
volume is another "Conquest of Fear," as  
well as a running narrative of how a brave  
young woman came off more than victori-  
ous in a devastating struggle with tuber-  
culosis. She stood face to face with  
tragedy, but there is nothing depressing  
about her writing.

**THE SECOND MIRACLE**, by Peter  
Greave (Holt, \$3).

A second title might have been, "The  
Confessions of a Man Who Was Cured of  
Leprosy." The story, which is an authentic  
life history, is rich in warmth, compassion  
and understanding. Without being a ser-  
mon, it moves the reader irresistibly to-  
ward God. Details that complete the pic-  
ture are vivid and profoundly moving.

**ON WINGS OF THE WORD**, by Roland  
Hall Sharp (Duell, Sloan & Pearce-  
Little, Brown, 297 pp., \$4.50).

A volume of distinction, a veritable  
global survey of the Bible as a living,  
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countries and traveled more than 140,000  
miles before beginning to write, found  
the Bible playing a glorious part in holding  
the line against Communism. He writes  
with a sense of being commissioned by the  
Holy Spirit Himself.

**THERE COMES A TIME**, by Charles Mercer (Putnam, 312 pp., \$3.50).

A preacher novel, highly emotional, often confused, but worthily motivated. The minister himself is socially uninhibited—he smokes and drinks, which makes him entirely unacceptable to the majority of all Protestant parishes. He confronts tragedy on many levels and unmistakably he seeks to find the will of God for his own life and for the lives of those whom he would serve.

**THE CROSS AND THE EAGLE**, by Julius Berstl (Muhlenberg, 319 pp., \$3.50).

"A compelling novel, a work of highest imagination and sympathy," is the judgment of a contemporary British journal. It is imaginative, too, and dramatic. The author makes St. Paul completely human and vividly understandable. An extraordinary work of fiction that has the authority of compelling truth.

**PREACHING**, by Walter Russell Bowie (Abingdon, 224 pp., \$2.75).

The author of this book is himself a great preacher. Perhaps the spirit of this volume is suggested by Dr. Bowie's own appraisal of preaching: "The glory of preaching," he writes, "is to tell men that they have a friend and to make their hearts as well as their minds believe it." These chapters are written both to the mind and the heart of the reader. Particularly important it is for all ministers to face the fact that too often, in their preaching, too many "lose that first humility and are in danger of becoming satisfied and complacent." Dr. Bowie first answers the question, "What Is Preaching?" He then deals with practical aspects of the preacher's opportunity. He has something very helpful to say about available resources for sermons, and I particularly like his chapter on "Relating Theology to Life." On sermon construction and delivery he is very helpful.

**BISHOP CANNON'S OWN STORY—LIFE AS I HAVE SEEN IT**, by James Cannon, Jr. (Duke University Press, 465 pp., \$6.75).

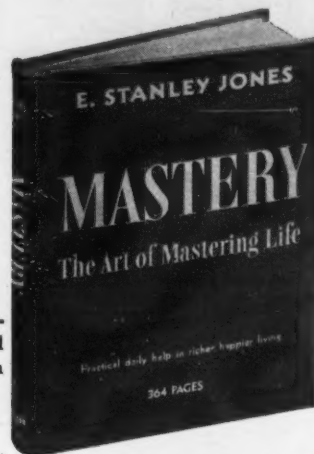
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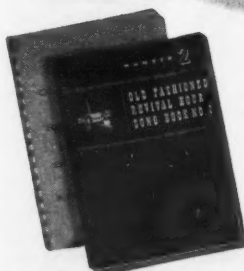
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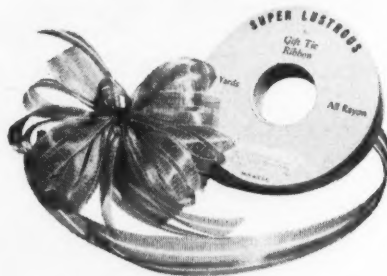
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## AUDREY

(Continued from page 26)

ful thought came stabbing at her, but she fought it off. If only Neil didn't think of it!

He went upstairs to wash before going back to the office and came downstairs whistling.

"The kid's going to get a great kick out of being the first of the family to see those cushion covers in action," he said.

"Oh, no!"

She stared at him, aghast.

"That was the agreement," he said.

"But—Pauline Bayliss."

Neil bristled. "What about her?"

How could she put it so that he would realize what he was asking her to do?

"She does houses, interiors, for—well, people like social register people," Audrey said, trying not to let her words falter.

"Well, we're not social register people," he said, "so where's the gimmick?"

"I'm the gimmick," Audrey said.

Couldn't he see? Couldn't he understand that she couldn't have Pauline Bayliss walk in and judge her by those cushion covers any more than he would expose himself to the office in one of her ties?

"I'll just have to explain to her,"

Audrey said, beginning to be desperate.

"Explain what?" Neil demanded from under lowered eyebrows. "I've had a sneaky feeling right from the first that you were—ashamed of them."

"Neil, please," she implored. "Don't push it too far."

"I can't see it, that's all," he said.

"Pauline Bayliss is a perfect stranger, here for an hour or two. But Ann—"

Audrey was shaking as she shut the door after him. She stood leaning against it for perhaps two minutes. Then she turned, marched up the stairs, lifted the lid of her cedar chest, took out the offending cushion covers and marched back downstairs. Rebelliously she put them on.

The sense of outrage that grew in her as she hastily finished the luncheon dishes and got ready to meet the train was aggravated when she reached the station and saw a tall, modish figure with graying hair and a friendly smile coming along the platform toward her. All the way home in the taxi the thought of those covers lay like a blight over what should have been sheer pleasure, for she could see that Pauline Bayliss seemed to be genuinely enjoying their conversation. The welcoming door of the house, when they dismissed the taxi, mocked her. They went upstairs, where Pauline Bayliss took off her beautiful mink coat and laid it casually on Audrey's bed.

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Now the inexorable moment was crowding on. Audrey just had to usher her guest down and into the living room. Suddenly, halfway down, final rebellion possessed her. She could not, would not have Pauline Bayliss walk in on those cushion covers. On the bottom step she said quickly, "This is our sunroom." It was on the opposite side of the hall. "It's lovely in summer, and sometimes in winter too, on a day like this, I'm very fond of it."

Pauline Bayliss stepped in, glancing around.

"Look at those bushes sparkling against the windows," she said. "At her best Nature beats us all. I see you have quite a bit of garden."

"Yes." That tight lump was in Audrey's chest. "Would you—excuse me for a moment? Something I have to—to—"

While her guest remained contentedly looking out on the crystal-coated shrubbery, Audrey fled toward the living room. Then the doorbell rang.

Audrey smothered a groan. Ann!

Audrey hesitated, then went to let her in. Neil was driving away.

"He dumped me off and said to come on in," Ann said with her customary teen-age zest. "He said you had company. My, you look lovely, Audrey."

Audrey's mind raced. She would shoo Ann upstairs to the guest room, leave Pauline Bayliss a moment longer in the sunroom, tear those covers off and shove them under the chesterfield.

"You know where to go, Ann," she said. "Come down when you're ready and you can help me with the tea things."

"Oh, I'd love to."

Ann ran lightly up, young and eager as a kitten, some of her features so like Neil's. Audrey, with her hands stretched toward the cushions, wondered how she could put it to Ann without making it seem like a slap in the face. She felt for the snap fasteners, then straightened and went back to the sunroom.

"I'm sorry to have kept you waiting. My niece from the country just arrived."

"It's quite all right," Pauline Bayliss said.

Resolutely Audrey led the way to the living room. The first impression, at least, before she actually got in, would be right. Her eye would be caught by the Van Gogh reproductions above the bookshelves and the fire burning brightly on the hearth. Audrey could almost see the words, "What a charming room!" forming on Pauline Bayliss's lips. Then they stepped in, and Audrey was aware of a moment of startled impact that all the visitor's poise could not prevent.

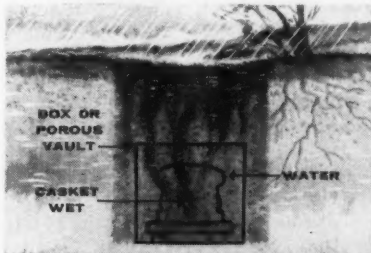
A shade too quickly Pauline Bayliss



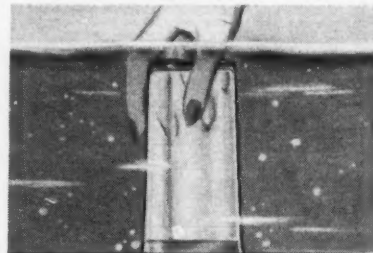
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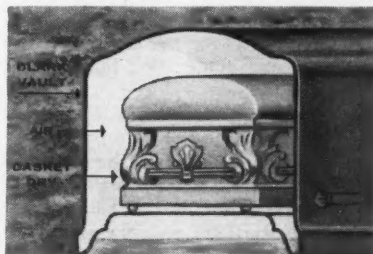
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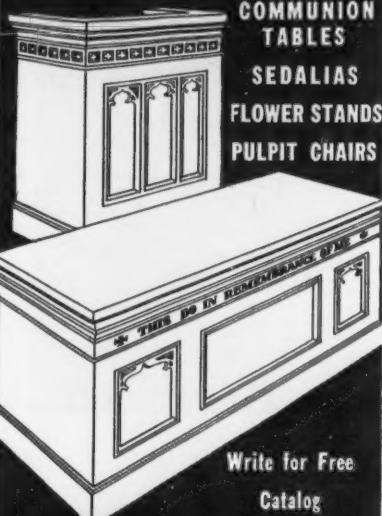
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said, "How nice to see an open fire on a cold day like this."

"Won't you sit here?" Audrey drew one of the fireside chairs forward at such an angle that the offending clash of colors would be directly behind.

"Thank you."

Ann's footsteps pattered down the stairs, hurried in the hallway and hesitated at the door. When she had been introduced, Audrey decided, she would steer her to a chair where a three-way conversation would be possible without Pauline Bayliss's eye being caught and assailed by the glaringly false note. But she might have known. You couldn't steer Neil's family.

"How do you do," Ann said politely to Pauline Bayliss. Then, like a child having fulfilled a necessary obligation, she whirled to face the chesterfield and the cushions. "Aren't they super!" Her hands were clasped, her eyes shining.

"Do sit down and have a muffin, Ann," Audrey said desperately.

"Thank you." Ann took one, sat down, bit into it, and bounced right up again, going back to the object of her admiration. Pauline Bayliss leaned around in her chair.

All three of them stared at the same thing. Audrey's gaze was tense. Pauline Bayliss's face was unreadable, but Ann's was vivid with enthusiasm.

"You should have seen us working at it, Audrey. Mum did all the fanciest bits and we let Junie fill in some of the leaves. We were all bound we'd work in a bit of ourselves." She traced one of the garish flowers with a caressing finger. "That's mine, and this one next it. Even Dad did a bit. He was terribly proud of it."

"A family project," Pauline Bayliss murmured.

Audrey hadn't the courage to look at her. Through her embarrassment an irritated protectiveness caught her unawares. If Pauline Bayliss so much as flicked a patronizing smile Audrey would—she'd want to choke her. Neil's family were her people now. The qualities she loved and admired in him were in them, too.

"It was a—a Christmas present," she heard herself saying. Did her words sound stiff?

Ann took up the theme joyously. "We called it 'Operation Audrey.'" She flashed a smile over her shoulder at the older woman, then, suddenly shy, she added, "Mum said it had to be something specially nice for Audrey. She was the one who thought it up." Her shyness fled again. "I'll be able to tell her how wonderful they look, won't I? They're all just panting to hear."

"First thing I said when I knew I was coming," Ann confided, "was that now we'd know."

"Mrs. Bayliss will have some more

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tea, Ann," she said hurriedly and Ann was instant in her attendance. She was glad that the talk was diverted to other things—New York, fabrics, the clubs Pauline Bayliss had visited—things far enough removed from obtrusive cushion covers that she needn't wonder whether or not Pauline Bayliss was trying to cover amusement with politeness.

Suddenly there was another ring of the doorbell and Rose Joyce was there, as arranged by Linda Carew, to take charge of Pauline Bayliss from then on. The coat was retrieved from upstairs and the polite thanks said and the hands clasped in farewell.

"Shall I be seeing you at the dinner?" asked Pauline Bayliss.

"Yes," Audrey nodded.

And then it happened. Audrey turned for a moment to call Ann to say good-by to the guest. Pauline Bayliss couldn't know that though Audrey's back was turned, a corner of the big mirror would give her away. In it, Audrey glimpsed Pauline Bayliss behind her, peering straight at the screaming cushions on the chesterfield, an unguarded smile on her face. The smile was not for Ann, because Ann was at the far end of the room out of sight. Crimson moved from Audrey's throat to spread over her face. She scarcely knew what last formal words of good-by she said, waving at Rose out in the car; then the door closed behind New York's fabulous interior decorator.

"Isn't she lovely!" Ann cried. "I liked her, didn't you, Audrey?"

"Let's clear these things away," Audrey said. "I want to leave some food ready for you and Neil."

"Here he is now," Ann said.

His car turned in as the other left. Audrey heard the car door slam and the house door opening. Ann flung herself at him, saying happily, "We've been having the nicest time, Neil. Haven't we, Audrey? And now I'll be able to say I've met Pauline Bayliss. She's out of this world—"

The sound of her enthusiasm went with Audrey to the kitchen, where Neil found her, hurriedly fixing a casserole for the oven.

"You'll have to take over from here," she said. "I'll just have time to dress for the—dinner."

He stood looking at her as if he hadn't seen her for a long time.

"You—had them on when Ann came?" He spoke slowly. She was incapable of speech just then. She nodded. He shifted his feet. "They do look a bit feverish in that room."

"It doesn't matter now," she said. "But, Neil," Why did her voice have to shake like that? "Don't spoil it for Ann. Don't let her guess."

He took one step toward her, his kiss

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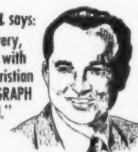
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missing the target and landing on her chin.

"You're one super-wonderful person," he said, his voice shaky, too.

Ann fled upstairs. I may be wonderful, she thought, but all I want to do is bawl, just bawl. Only there was no time to spare for emotional luxuries. All through the process of dressing she kept seeing Pauline Bayliss standing there in the hall, off-guard, smiling to herself. I don't want to go to the dinner, Audrey rebelled, and I don't want to have to listen to Pauline Bayliss speaking in her smooth, sure way. I can't face her again.

But she dressed and Neil drove her over to the hall where the dinner was, and she was caught up in the crush of people crowding in. Rose Joyce caught her arm and said, "Linda put you at the head table, Audrey. Come on. Hurry. The head-table people are meeting in the small committee room."

Short of making a silly scene and adding to Rose's responsibilities, she had no choice but to allow herself to be herded in with the others picked for temporary prominence. But I won't go up and talk to her, Audrey thought defiantly. Let the others. And let her go back to New York and laugh over it with her colleagues in her impeccably smart New York showrooms. Just let her! Then, angered at herself, too, for feeling absurdly tearful and shaken, Audrey veered away from the main stream, wanting only to be alone and inconspicuous. At that moment a hand touched her shoulder. Uncertainly she turned, and stiffened.

Pauline Bayliss stood there.

"I hoped I'd have a chance to speak to you," she said. "Later on I may be too rushed."

"Yes?" Audrey hoped her inflection betrayed nothing.

"I wanted you to know that you gave me an experience this afternoon I won't easily forget. And I think I can guess what it cost you."

Audrey felt a queer tingling right to her fingertips.

"My dear," Pauline Bayliss said, "you had something in your house to-day that I can't put into the ones I do for people. I can work out color schemes and fabrics, and co-ordinate them, and anyone with money can buy my services. But I can't put in the values that come from the heart and the love that makes any home worth living in. I've often wished I could. But there are some things you just can't buy. Excuse an older woman telling you, won't you? I felt I must." She smiled at a suddenly humble and happy Audrey, and her fingers for a moment patted Audrey's arm. "I only wish," Pauline Bayliss said, "I could put *that* into my speech tonight."

THE END



# Recipe for a Church Social

**N**OTHING beats a well-organized church social for a downright good time. And nothing is more dismal than one that lacked planning, ideas and enthusiastic leadership. It's the same difference as that between a fluffy cake and a soggy, shapeless concoction.

Do you know the basic steps to follow in putting on a social? Can you proceed on as firm footing as if you were following a recipe from a commercial test kitchen? Or do you try to have a social the way some people cook—by the guess and hope method?

Each month Woman's Place in the Church has been bringing you timely ideas for church socials. Now we offer

a tried and true basic recipe for entertaining a crowd, one that applies to any type of social. Take these fundamental ingredients and, for seasoning, add to them any of the timely themes we have suggested, and the result is

sure to be entertaining, successful:

## Your Church Social

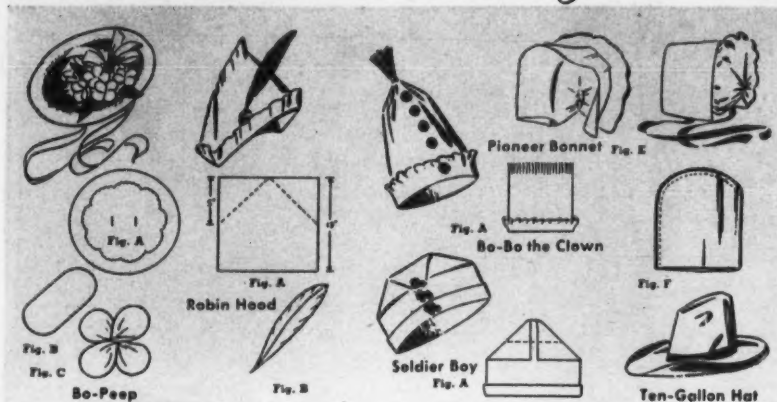
- A. *Have on hand:* Something for those who come early.
- B. *Stir in:* Mixers and socializers.
- C. *Mix well with:* a variety of contests in couples or teams.
- D. *Add:* Games for the entire group, and bring to a climax just before
- E. *Refreshments.*
- F. *Top off* with a sweet frosting of group singing.

A. You must always be prepared for the folks who come ahead of time. If they are left hanging aimlessly about, they may get bored and lower the mood of the party when it begins. Any-





# Paper Hats to Make for Your Party



**IT'S FUN** to make the paper hats that add gaiety to any party. Or let them provide part of the entertainment by giving guests materials and letting them make their own. For a money-raising stunt, make up sample hats to show at your bazaar and take orders to make them up for home parties. Here are some effective styles:

**Bo-Peep.** Cut a circle  $7\frac{1}{2}$  inches in diameter from any pastel shade of mat stock. Paste a 6-inch paper lace doily in the center. Make two 1-inch long slits through the center as in Fig. A above. Thread one yard of 1-inch wide ribbon through these slits, to tie hat to head. Make a separate looped bow of the same ribbon and fasten over one of the slits. Decorate the hat with flowers in assorted pastel shades of crepe paper. Make them by cutting two petals 2 inches long and 1 inch wide, shaped as shown in Fig. B. Twist each petal through the center and paste together (Fig. C). Paste 6 of these and 5 leaves cut from green duplex crepe paper to hat as illustrated.

A flower garland may be easily made by braiding three 1-inch wide strips of crepe paper into a head band and pasting to it a number of these pastel blossoms.

**Robin Hood.** From any bright shade of crepe paper cut a strip 22 inches across the grain and 13 inches with the grain. Stitch a seam up the back. Cut top of hat to a point (Fig. A). Make a brim by folding a double 2-inch-deep hem up around the bottom of the hat and stretching it slightly. Decorate with a feather made from duplex crepe paper in a contrasting color. To make feather: Cut 2 feathers 9 inches long and  $1\frac{1}{2}$  inches wide, then paste them together with a 9-inch length of No. 9 wire between. Slash around the edge with scissors to give "feathery" appearance

(Fig. B). Fasten feather to hat with a gold notarial seal.

**Bo-Bo the Clown.** Cut a strip of yellow crepe paper 16 inches with the grain and 22 inches across. Stitch a seam up the back. Turn up a 3-inch cuff around the bottom and flute the top to make a tassel (Fig. A). Gather top just below tassel. Wire to hold and cover wire with narrow strip of red crepe paper. Decorate front of hat with a series of red notarial seals.

**Soldier Boy.** Cut a strip of crepe paper in any color, the full width of the crepe and 22 inches across the grain. Fold strip in half, to make a double 10-inch width, and stitch a seam up the back. Using folded edge as the bottom, fold back a  $1\frac{1}{2}$ -inch hem. At top of hat fold corners in as shown in Fig. A, then fold again on dotted line and fasten tip down with seals.

**Pioneer Bonnet.** Cut a 20-inch square of crepe paper in any shade. Fold one side back 7 inches across the grain; 6 inches from the other side, fold crepe back in the opposite direction. Stretch along this crease to make a "coal-scuttle" shape (Fig. E). Cut 2-inch-wide strips of crepe paper in a contrasting color. Sew a 20-inch length to each side of the bonnet, as shown in Fig. E, to make the strings. Gather straight edge with needle and thread to make a seam 2 inches long in back.

**Ten-Gallon Hat.** Cut a 22-inch length of sand-colored or white crepe paper from the fold. Fold in half across the grain. Round off the top with scissors (the open edge) and seam it as shown in Fig. F. Turn to reverse side, crease folded edge back 2½ inches and stretch to make brim as shown in Fig. F. Add a  $1\frac{1}{2}$ -inch-wide band of crepe paper in the same shade and a 2-inch-long feather cut from red crepe paper.

—Courtesy Dennison Mfg. Co.

thing they can do which can be started or stopped at will is good. Have a committee in charge of "early birds" to introduce arrivals, keep a group singing at the piano, or playing easy games. Guessing the number of the page where a bookmark is placed, doing tricks or puzzles, trying for individual scores with dart games, ring toss, marble bowling, dropping clothespins in a milk bottle are possibilities.

An especially good game for this time is Collecting Autographs. Give each guest a booklet with pencil attached and tell him to collect as many autographs of guests as possible. The booklets may be designed to suit the occasion, the pages and cover being cut in the shape of the club symbol, a pumpkin, a Christmas tree; and so on. Or, bring into use your old greeting cards for this purpose. The cord to which the pencil is attached holds the booklet together. Three or four pages are enough.

B. Get-acquainted games, known as "mixers" or "socializers," take the stage as soon as all the guests have arrived. Don't be too obvious about breaking up couples; after all, we'd prefer that our young folks find their special companions in a church group rather than outside. But using mixers which allow persons to start out with those with whom they have come and then move on to others as a natural part of the game brings everyone together.

**A** Grand March is a favorite way of breaking the ice, and a Circle Chat is also effective. For this a double circle is formed, with boys on the inside, girls on the outside. Boys and girls march in opposite directions. When music stops, guests shake hands, introduce themselves, and talk on a subject suggested by the leader.

For a smaller group in more limited space a good game is for one person in the circle to start by giving his first name. The next person repeats it and adds his own. The third repeats the first two and adds his own, and so on. If a mistake is made, start all over again, beginning with the next person in the circle who has not yet played.

An elimination game is a simple way of clearing the floor for other activities. At a well-planned party one game leads into the next, and games are arranged so that at the end of one game are left in the formation required for the next game. In the center of your circle place a basket which contains exactly as many balloons, balls or toys, minus two, as there are persons playing. Everyone marches around the basket until the music stops, when all rush for a toy or ball. The two who have none must step out. Remove two more toys and continue the game till all are eliminated. Or pass some object around the

circle until a whistle blows. The person holding the object at that moment is "out." For a large group use more than one object.

C. The next portion of your program should be devoted to contests. For variety be sure to alternate active games with restful games. To divide a group into teams cut used greeting-card pictures into pieces, as many as you would like to a team. Toss puzzle parts onto the floor and let guests scramble for them. When they have matched their puzzle pieces, they have their teams formed. Or, use cut-out paper leaves, jack-o-lanterns, stars or hatchets marked with numbers, colors, fruits or flowers, which designate which teams guests will be on.

Running or passing relays with interesting properties make for fun—such as blowing up paper bags and popping them, eating a cracker and whistling, carrying beans by suction through a sipper, carrying a lighted candle around an obstacle. Charades may be played in a wide variety of forms, or each team might dramatize a song.

For a quiet game, prepare a series of interesting pictures (ten or so) clipped from magazines and mounted on shirt cardboard. Hang them on the wall, or pass them around the group. Give everyone paper and pencil and ask them to think up appropriate captions for the pictures. If they are short on ideas, a pile of old newspapers will provide headlines, which can be amusingly applied to the pictures. Let guests work singly, in couples, or as teams, and when all have finished, have each read his captions aloud. The funnier the captions the better, of course.

D. Build your party to a climax at this point, bringing everyone together to play as a single unit. If the party is in honor of some special occasion, involving a more serious note, this is the time to hold this observance. Finishing the organized program before refreshments is a good idea, since the mood changes at that point. Individuals like to keep on visiting, or some find they must go home.

A most unusual game which might highlight any party and bring it to a successful climax was described for us by Mrs. A. A. Dykstra, Rock Valley, Iowa. It's called a "live checker game." The floor of her church's social hall is designed in tile squares, which is a "natural" for this game. But squares can be drawn on a plain floor with chalk, or paper could be taped to a wooden floor. Instead of using the customary red versus black checkers, people act as checkers—men versus women! Two expert players sit at either end of the floor, directing the movements of the "checkers." Regular rules of the game are followed. "Checkers" have to

## TRY THIS GAY STUFFED MONKEY TOY

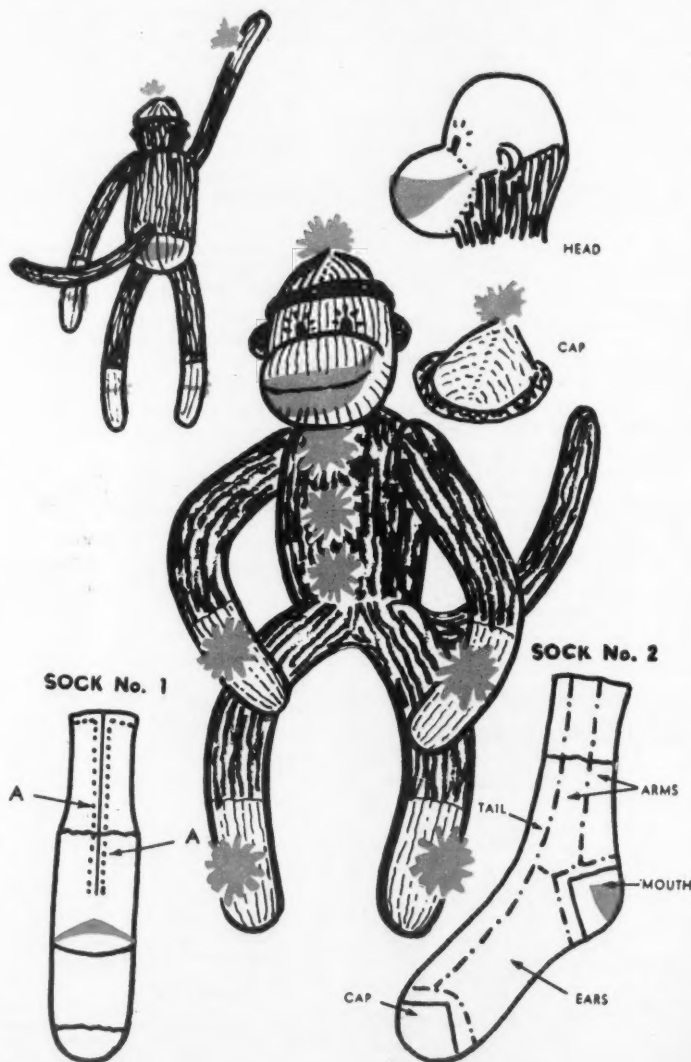
A PAIR of heavy cotton socks (preferably with red heels), stuffing, and yarn is all you need to make gay little toy monkeys. Make up a bunch to sell at your next bazaar, or bundle them off to destitute European children. For stuffing you can use cut-up old nylon stockings, cotton batting, kapok or shredded foam rubber.

**Step 1.** Turn sock no. 1 inside out. Sew a seam (A)  $\frac{1}{2}$  inch on both sides of center of sock, starting three inches from the red heel and across the end of top. Cut sock between seams and to within  $1\frac{1}{2}$  inches of red heel. This leaves an opening in crotch. Then turn sock so seams are inside and use crotch opening to stuff head, body and legs.

**Step 2.** For cap, cut off toe of sock no. 2, leaving  $\frac{1}{2}$  inch to roll for a brim. For tail, cut a one-inch strip the entire length of the front of the sock. Seam and stuff. For mouth, cut the heel from the sock, and fasten on lower part of face, whipping around the bottom; stuff and finish sewing around top. The mouth can be improved by a running stitch of black across the middle. For arms, cut the remaining upper part of the sock into two pieces. Seam and stuff. Cut the ears from the remaining part of the sole of the sock. The eyes can be made either by sewing on buttons or by embroidering them with black thread. Indicate a nose by two small embroidered marks.

There are many variations on this basic pattern. Decorations can be either pompons, yarn or bells, and the monkey can wear a fez.

These directions are courtesy of Nelson Knitting Co., Rockford, Ill. Red-heeled socks may be ordered from them.



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squat in order for the players to get the over-all picture of their giant checker board. Players ask each "checker" by name to move or jump. When a "checker" becomes a "king" or "queen," he or she receives a cap to wear. You might even make crowns of poster board.

E. At the grand climax of the fun, it is time to announce refreshments. The recreation leader can co-operate by providing march music or other means for arranging the group into the form desired for serving, whether it is single file for cafeteria service, couples, a seated circle, or girls sitting down, served by boys.

F. Definitely bring your party to a close, so that it doesn't dissolve weakly with everyone straggling away. Leaving with a good feeling of fun and fellowship will have everyone looking forward to future good times together. This is the moment for group singing—a round or two, motion songs or musical games, ending with "Good Night, Ladies." Singing draws a group together more completely than anything else, so that those who came as individuals leave as part of the whole.

If it is necessary to include clean-up as part of the party, be sure to make a game of it. Divide into teams, giving certain tasks to each, and let the winners take home remaining refreshments as their prizes.

## YOUR SOCIAL NEEDS A GOOD COMMITTEE

**N**O LESS important than following the step-by-step outline for a party is the beforehand preparation. Every bit of thought you put into your plans pays off in a better party.

A good committee is the focal point of any social. Appoint a committee large enough to keep the job from be-

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coming a burden to a few. The chairman starts the ball rolling by calling a committee meeting. Members must first decide the purpose of the program or party and what will be its general theme and decorative motif. Chief among reasons for socials is to establish happy relationships among the mem-

## Large Quantity Recipe File

### MAKE-IT-YOURSELF SAUCES

(for 50 or 100)

#### Chocolate Sundae Sauce

	50	100
Unsweetened chocolate	4 1/2 squares	9 squares
Evaporated milk	3 1/2 cups	1 3/4 quarts
Sugar	2 3/4 cups	5 1/2 cups
Salt	1 teaspoon	2 teaspoons
Vanilla extract	1 tablespoon	1 1/2 tablespoons

Melt chocolate over hot water. Stir in the milk, sugar and salt. Continue cooking until smooth and thickened, stirring frequently. Remove from heat. Add vanilla.

#### Butterscotch Sundae Sauce

	50	100
Brown sugar, firmly packed	1 quart	2 quarts
Corn syrup	1 pint	1 quart
Butter	1/4 cup	1/2 cup
Evaporated milk	2 1/4 cups	4 1/2 cups

Combine sugar, syrup and butter in a saucepan. Boil until soft ball stage (235 degrees F. to 240 degrees F.) is reached. Cool until lukewarm. Add evaporated milk slowly, stirring constantly.

—Courtesy Evaporated Milk Assn.



bers of a group or the whole church.

You must consider who and how many will come, and plan accordingly. Your facilities must be evaluated, and games should be planned according to the kind of room available and the type of game equipment.

The committee chairman should make a general working outline of the direction the party will take, and divide the responsibilities among the committee members.

It is important to have a publicity chairman who will prepare posters and/or invitations. An impersonal announcement read by the minister from the pulpit will get little response. Far more effective is a clever written invitation sent out in plenty of time. An added element of mystery helps tempt most people.

There should also be appointed a chairman of a decorating committee, a chairman of a refreshment committee, a pianist or other musician, leaders of singing, leaders of games for those who come early, of mixers, of active games, of quiet games, of stunts or contests, and a leader of the climax feature.

A second advance meeting should be called to specifically plan games and prepare needed equipment and favors. The important thing is to plan *everything* in detail.

#### PROJECTS THAT PAY

At the New Garden Methodist Church in Columbiana Co., Ohio, a plan is being carried out to build a plan is being carried out to build a better auction for the coming season. Each member is urged to work on a fair project during the entire year. One man is raising a Hereford steer. A church trustee donated a litter of nine pigs. These have been accepted by seven members who will care for and feed them until sale time. There is a race on to see who will have the biggest hog. The local feed man took the wee runt pig and assures everybody that his will be biggest of all.

Advertising in all its forms is used by this group to attract customers to its Fall Festival each year. The minister mimeographs 1,000 handbills, which are given to the children at the nearby consolidated school. Some are dropped over nearby towns by plane. Cards are sent to persons who registered at past fairs. A sound truck from a local firm drives through surrounding small towns advertising the day of the fair. Paid ads in local newspapers are used the last week. Members string up over the church grounds pennants made from colored feed sacks. A large sign, "Fair Here," and the date, is set up on the highway. Arrows point the way to the church grounds at each cross road.

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### BREAD ON THE WATERS

(Continued from page 30)

He cast the line down into the pool, watching it until the hook sank out of sight. "My name's Farrow," he said.

"Mine's Simpson," the old man said.

"I suppose you live around here, Mr. Simpson."

Fred Simpson hesitated. "Well, yes . . . you might say so."

"I don't," Jim Farrow explained. "I live in New York. That was my car down on the road. Perhaps you saw it."

"I didn't. I come across the field from Sun . . ." He stopped short. "From where I . . . live."

"I see." He had a nibble and jerked the line but whatever had been on the other end escaped. "Thought I'd follow this stream up a way and just sit and think."

"You mean . . . you like to do that, too?"

"Well, I don't think I am as fond of it as you seem to be but the time has come when I've got to do a lot of it."

"Hmmm. You look kind of tuckered out. Been sick?" Then he hastened to say, "But I didn't mean to pry."

"That's all right," Jim Farrow assured him. "Not sick—really. Do I look that bad?"

"Kind of pale around the gills. Thought maybe one of those viruses might have crept up on you. Didn't have 'em when I was your age. We just plain got sick. Now it's a virus."

Jim Farrow laughed. "Well, I had one of them, but that's not the trouble. Domestic trouble . . . that's what they call it, or used to. Maladjustment is the name for it, I believe."

The old man shifted around where the sun would strike a new spot on his back. "Want to talk about it . . . son?" he asked. "Talking does a heap of good sometimes."

"Want to hear it?" Jim Farrow asked.

"Sure I want to hear it, if it'll help any to get it out of your system. Only I want to warn you, I ain't one of them psychiatrists. As a matter of fact, I ain't nobody. And maybe that's just the sort of person you should talk to—a nobody."

Jim Farrow laughed again. "Okay, you asked for it. You see, I have money. I have a house in New York and one in California and one in Florida. I've got cars, boats and everything to make a man happy. I've got all except one thing—happiness. I can't find it."

"And you got a wife," Fred Simpson said. "I ain't no detective: you said you had domestic trouble, you know."

Jim Farrow nodded. "I have a wife."

"And you love her . . ."

"How did you know that?"

Fred Simpson ignored the question. "But you ain't certain she loves you."

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Oh, it ain't that there's somebody else. It's just that you ain't sure it's you," the old man said.

Jim Farrow stared at him. "Have you ever heard of me?"

"Farrow? Nope, don't think so. Should I have?"

"Some people have . . . in Wall Street, Chicago, Saint Louis, Montreal . . ."

"Never been in none of them places so I wouldn't have known about you. Always lived right here in Haysville."

Suddenly there was a movement on the end of the line and in a second a trout lay on the bank. "Boy, oh boy," Jim Farrow exclaimed. "I never had any greater thrill with a barracuda."

The old man eyed him. "You ain't really been enjoying life, have you?"

Jim Farrow was silent. Then he spoke. "Friend, I haven't."

"Now about your wife. You know, I think she loves you."

Jim Farrow got to his feet. "Thanks for the thought. But you just don't know the whole story."

"Nope, reckon as how I don't. Going now?"

"Yes."

"Did I say something wrong all of a sudden?"

"No. It's simply that there's no answer."

"As I said, I ain't no psychiatrist."

The old man pointed to the trout. "Better take it along."

"No, you take it home and cook it."

Suddenly he stopped short. "Say, I've got an idea. You don't live alone, do you?"

The old man smiled. "No . . . not exactly."

"Then how about me coming to your house and having your wife cook it?"

The old man's eyes grew misty. "Wife?" He shook his head. "Sarah's been dead twenty years."

Jim Farrow softened. "I'm sorry. I was a fool. I just assumed. . . ." He stopped. "But you said you didn't live alone."

"That's right, young man. I don't."

"But—"

Fred Simpson got to his feet slowly and awkwardly. "I wish I could invite you to go with me and have that trout served the way we'd both like it, but I can't." His eyes met the younger man's. "I just got one thing to say. This is beautiful country up here. It's home to me, of course, and it may seem different than it does to other folks, but I've seen lots of things come out right around here—things that don't seem to have no chance of doing anything but come out wrong."

He picked up the rod. "There's a little village down about a quarter of a mile and right out on the road is one of those pay station booths. I think they put it up just for you. Now if

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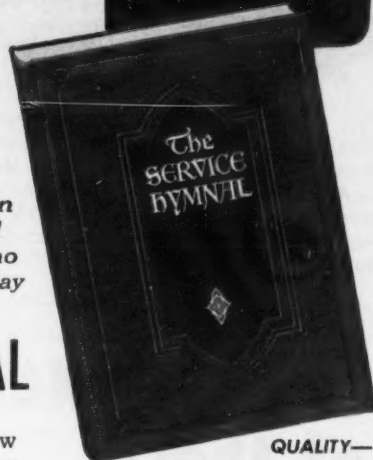
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you'd go into the store and get some change and then put a call in to New York, or California or wherever your wife is and invite her up here into these hills I got a hunch some of your trouble could be over with. You ain't got no business enjoying God's bounty all alone; it ain't natural."

"But. . ."

"I told you in the first place, son, I ain't no psychiatrist. I'm just nobody and an awful failure at being that, too." He picked up his worm can. "I'll walk with you to where I turn off for Sun . . . home. Been awful nice chatting with you. Thanks."

FOR ALMOST a week now it had rained and the kinks in his back had come around again. Day after day he had sat on the front porch of Sunny Acres wishing for sunshine and warmth. Strange how old people minded the cold so. Guess probably their blood didn't move fast enough. He never used to dread the cold wet weather like he did now. Oh, well, he could watch the cars slide by down on the highway.

It was about three in the afternoon that he saw the long, sleek car turn into the driveway that led to Sunny Acres. It was not visiting day and so

it was probably some politician or state official come to look the place over. He wouldn't find anything too wrong, Fred Simpson said to himself.

From a distance the man who got out and went into the office looked a mite familiar but his eyes were not so good as they once were and so he went back to watching the cars slide by on the highway.

Then one of the help came over toward him. "Fred, they want you in the office."

"Me? What's wrong?" he asked.

"Dunno . . . just delivering the message."

He made his way over to the main building and through the side entrance. There he was met by the Superintendent. "Fred, better get changed into your best clothes. Somebody wants to take you out for dinner."

"Me! But nobody would come to take me out. Nobody has for four years . . . not since Jake Parsons came. . ."

"But there's somebody in the office waiting."

"All right."

He went to the men's dormitory on the second floor and changed into his better clothes and then made his way down to the front office. Slowly he stepped across the threshold and instantly a younger man was at his side. "Mr. Simpson," he said.

He looked up at him. "It's you . . . how did you ever find me?" His hand shook as he put it out.

"I inquired in the village," Jim Farrow said. "Everybody seemed to know you. It wasn't hard."

"But. . ."

"I have somebody out in the car I want you to meet."

"Yes?"

"Would you mind coming out?"

"Mind? Of course not."

He followed Jim Farrow out to the sleek car he had seen a few minutes ago. In the front seat was a young woman, a very beautiful young woman. "Mr. Simpson, this is my wife."

"How do you do," he said. "I'm very pleased to meet you, ma'am."

"And I'm glad to know you," she said. "Jim and I owe you a great deal."

"Owe? You don't owe me anything, ma'am. Why we've never even met before."

"I owe you a telegram—a telegram from Jim. It had just two words in it: *Please come.*"

"But—you mean, son, you took an old man's advice?"

"I sure did."

"Well, now, ain't that something!"

"Would you honor us by having dinner with us at the Inn?" Jim Farrow asked.

"Honor you? But I ain't dressed for any place like The Inn. . ."

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Seeing the pathetic shack, the mother's tears and the children's wistful smiles, we were so deeply moved that we accepted three of these dear children though we really had room for but one. Heavy at heart we left the poor mother with the remaining four. She had no prospects, no assurance but that she and they would be turned into the street.

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"Dressing up is one of the unimportant things in life, Mr. Simpson."

"Yes . . . yes, I suppose it is."

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He climbed in and the motor began to purr, and for the first time in four years he was traveling in a car. The tears sort of blinded him.

The lights were low and the music was soft and the food seemed out of Fred Simpson's world. His hands trembled a bit, not from old age but from pure joy.

"You see, Mr. Simpson," Jim Farrow began, "I did what you told me. But I did more. I bought about fifty acres of land siding on that creek. I'm putting a road through from the highway and I'm building a house there. It's more than a lodge. It's a year-round affair. Only there's one thing. . . ."

"Yes?"

"It's about somebody to take care of the place."

"Oh, that's easy. There're lots of people around here who would be glad to."

"I know. But what I planned on was this. We're moving a young couple up here—a couple we've been trying to help, but we're looking for somebody who knows this territory and can give them a hand."

"There ought to be somebody. . . ."

Jim Farrow nodded. "There is. There's you, Mr. Simpson."

"But . . . I'm well cared for. I'm all right. . . ."

"Please, Mr. Simpson?" Mrs. Farrow said as she put her hand on his arm.

Tears filled his eyes now. "You ain't kidding me none, of course. What you're really doing is sending these people up to take care of me, in that house you've built for me, and I just can't accept that—not for just a thing like telling you to get in touch with your wife."

"But that telegram brought happiness, Mr. Simpson," Mrs. Farrow said. "Isn't that something? Isn't that a great deal?"

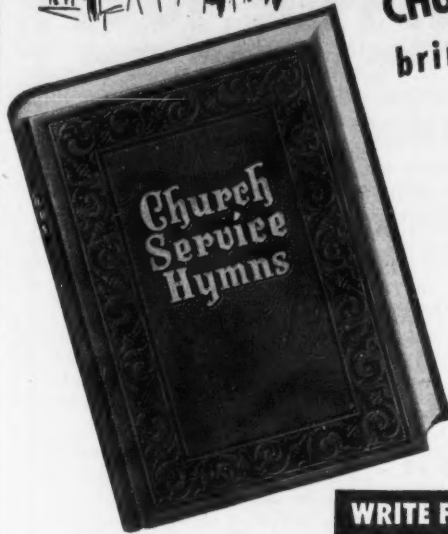
"But a person doesn't build a house and give it to an old man just because of something like that."

**J**IM Farrow thought a minute. "Couldn't we consider it bread on the waters? You know, cast your bread on the waters and you will find it after many days . . . or something like that. Somebody said that, I think. I remember it from somewhere."

The old man's eyes moistened as he looked at Jim Farrow and his wife. "From the Bible, son, that is. I remember it, too." He looked around at the beauty and softness of the room. "Look, children, let me try to explain something to you. I'm an old man. I've only got a few more years to poke



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around here. I'm with other old folks and we talk the same language. It's not home but no place would be home without some place to put your memories, and you couldn't build a house that would hold my memories. It's awful nice of you to think of that, though, and I appreciate it a lot. But there is another verse in the Bible about bread and it was said by a very wise person. He said that man didn't live by bread alone, and that's true."

Jim Farrow shook his head. "I can't understand you."

The old man smiled. "I'm certain you can't. But you see, reward comes in different ways. I never had much and so I don't need much. I guess what I need is feeling I'm worth something to somebody. I've always wanted to be worth something to somebody, to count for something. And now you've made me very happy and when I go back to Sunny Acres I can feel more than that; I can even feel I got somebody, and that's awful important to us folks at Sunny Acres—just feeling we've got somebody. Why, that's more than all the houses you could possibly build me."

"Maybe some money then," Jim Farrow said.

**T**HE old man shut his eyes. When he opened them he was smiling. "Son, I guess I just can't make you understand, but I'll try once more. Here I am in this nice place and across from me are two fine young people. I went fishing. I met you. I saw how tired you looked and I knew something was bothering you, and all I did was to suggest you tell your wife to come up here. You did: you are here with me, both of you. And you are smiling and you are happy." A tear trickled down his face. "Can't you see? Nothing in all the world could pay an old man who has been called a failure—nothing, no money, houses or land could bring me the happiness you've brought. Why, there ain't nothin' I can't do now! All at once, after all these years, I've become *somebody* because I've made you happy. You don't owe me anything else."

He got to his feet. "Guess we ought to get started back now, children. I got to get my sleep. Weather man says it's going to be warm tomorrow and I want to go fishing. You know the kind of fishing I do—sitting and thinking—and tomorrow I got a lot to think about, a lot of good things to think about."

Slowly a smile spread on Jim Farrow's face. "You will let me pay this check, won't you?"

The old man laughed. "That I'll let you do, my boy. And you know why? I always hated to wash dishes and I suspect there's a heap of 'em out in that kitchen."

THE END

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## SOUL INTO PSYCHOLOGY

(Continued from page 27)

presidency of the Crane household and has ruled it ever since!"

Dr. Crane points out that leading sociologists, who have made a lifetime study of marriage and divorce, stress courtship among young church people and marriage at the altar as being extremely conducive to a happy, lifelong partnership. The divorce rate among them is infinitesimal compared to the shocking one-in-three miscellaneous marriages which now end in a crash.

Dr. Crane likes to repeat the words of Judge Joseph Sabath, retired divorce-court judge of Chicago, who presided at more than 100,000 divorce proceedings. "Over the years I have found so relatively few church-married people coming before me for divorce that I unhesitatingly say that I wish for every prospective bride and groom a beautiful church wedding, with bridal veil and orange blossoms and a wedding march, all climaxing in an impressive marriage service before the altar. Whenever I see a young couple kneel, the minister placing his hands on their heads and invoking the favor and blessing of God on them, I feel that here is another marriage that is destined for lifelong happiness.

"As a judge, I can only marry people in the presence of other people. But in the church a couple are married before God—and that invests the ceremony with a quality that endures. I know only too well the happiness it can bring, for my wife and I have had it for more than 60 years."

In his newspaper writing Dr. Crane frequently urges those of his young readers who may be lofely to seek friends among church youth. In one column he told of a downtown city church which was thinking of moving to the suburbs. Instead it stayed to serve the transients and young people who lived in the boarding houses fringing the central part of the city.

"That church now has scores of young people who center their lives in it," he said. "And every week or so the pastor steps to the front of the altar at the Sunday evening meeting to make a three-hand clasp with a beaming young man and a smiling young woman, and to announce: 'Dora and Jim have asked me to tell you that it's wedding bells for them.'"

"Thus you can ring up another victory for the church. If young people everywhere would look to their neighborhood churches instead of night clubs, taverns and the like for their associates and future mates, they'd be on a far better road to a happy home."

Dr. Crane is a sort of lay preacher in psychological garb. Instead of ex-

(Continued on page 76)

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PICTURE  
OF THE MONTH

## "The Great Adventure"

An otter befriended by two small boys helps to introduce them to the wonders of nature.

**P**HOTOGRAPHED against the background of a Swedish farm, this inspirational and informative film, grand prize winner at the Cannes Film Festival, is an allegorical poem of pastoral nature—but one which eulogizes its sublime mystery rather than its reality. With a kind of breathless wonder it tells of the morning sun reaching forth tentative fingers of light, the glistening dew which bejewels flowers and leaves, the early bird songs swelling into a chorus, the industrious otter as he begins to stir in the lake, the wily fox lazily stretching in his lair, the barking of the farm dog which finally announces to the household that once again the world has come awake.

From here the camera moves quietly through the fields and forest to peer un-

seen into the private lives of nature's creatures. With an insight which is more of an emotional communion than a clinical probing, it reveals their unceasing preoccupation with the task of survival, their ready adaptation to the changing seasons, the instinctive awareness of danger, the uncanny use of their senses to ward off their enemies. In short, through the lens of a photographer who worships as he explores, we are shown the cycle of animal life in a world never static, ever wondrous, and eternally endowed with the infinite ministry and design of God's creative laws.

Lightly threaded through the film is the touching story of two small boys who find a baby otter, make a pet of him, tenderly care for him through the winter in exciting secrecy from their parents—and then taste

their first sorrow when he forsakes them for the lure of springtime in the woods.

The film—three years in the making—was produced, directed, photographed and written by Arne Sucksdorff, a 38-year-old Swedish camera-artist, who once stalked the woods for 72 nights to get just the right shot of two fighting grouse. A splendid musical score supplements the film's delicate symphony of nature's sounds—which at one point, are symbolically and jarringly shattered by the swift passage of a roaring jet plane. And a commentary, excellently written and narrated, rounds out this intuitive view of nature—which is seen as if through the innocent eyes of a child, to whom every discovery in life is a "great adventure." Released by Louis de Rochemont Associates.

**Family**

### ★ ★ ★ ★ ★ OTHER CURRENT FILMS

**Audience Suitability Ratings:**  
A—Adults; Y—Young People;  
F—Family

**EDITOR'S NOTE:** Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

**MY SISTER EILEEN** (Columbia). Based on the famous stories by Ruth McKenney, this comedy with music is the amusing tale of two sisters from Ohio—Eileen, around whose scintillating charm men flutter like moths, and Ruth, with a flair for writing and a keen eye for satiric comment—who have an innocent genius for getting themselves into astonishing situations. Among other entertaining incidents, the film recreates Eileen's romance with a soda-fountain attendant and

Ruth's taming of a big-city "wolf." The girls' one excursion into drinking is neither necessary nor amusing. In Technicolor and CinemaScope. **A, older Y**

**THE COBWEB** (MGM). A taut drama laid against the background of a private psychiatric clinic, in which the lives of the doctors, their families and their patients become crisscrossed in cobweb fashion. In this well delineated story of strong-willed people, each seeking his own commendable or selfish objective, the inevitable clash produces a crisis for the staff members, which in turn is so dis-

turbing to the patients that one of them attempts to take his own life. An expertly directed and provocative study of human behavior. CinemaScope and Eastman Color. **A**

**LAND OF THE PHAROHS** (Warners). This gigantic spectacle, set in the Egypt of 2900 B.C., is the pseudo-historical account of a power-crazed pharaoh who, like many a former ruler of his country, is obsessed with the idea of being buried with all his treasures in a pyramid which will remain forever inviolate from the world. To satisfy their king's vanity, thousands of slaves labor for fifteen years to erect an ingeniously contrived tomb—in which the king is finally buried, and which is then sealed off from within by means of huge, delicately balanced granite blocks which are dropped into place by priests who loyally remain in the tomb so that the world may never learn its architectural secret. CinemaScope and Warner-Color. **A, Y**

Film Ratings by the  
**PROTESTANT  
MOTION PICTURE  
COUNCIL**

CHRISTIAN HERALD

**HOUSE OF BAMBOO** (*Twentieth Century-Fox*). A fast-moving drama in which a well-organized group of American gangsters carry on their criminal activities while being frantically sought by the American Military Police and the Japanese authorities. A specially assigned American sergeant, with the aid of a Japanese girl whose husband has been killed by the gangsters, joins the organization and finally destroys it while pretending to be one of its operators. CinemaScope and DeLuxe Color. **A, older Y**

**ULYSSES** (*Paramount*). Homer's "Odyssey" is brought to the screen in a spectacular production of the immortal classic. Filmed in the original settings of the Mediterranean and Aegean seas, it recreates such memorable events as the Trojan Horse, Ulysses' mighty struggle with the giant one-eyed Cyclops, and his historic encounter with the bewitching Circe. Despite its ambitious efforts, however, the film falls short of its mark, and in many places suffers from clumsy dubbing-in of English dialogue. Technicolor. **A, Y**

**DAM BUSTERS** (*Warners*). A thrilling semi-documentary story of World War II in which a British scientist devises a "skip" bomb for use against Germany's huge power dams in the Ruhr district. The bomb—requiring split-second release from a low flying plane which will have to fly through murderous anti-aircraft fire—is designed to skip along the water until it smashes against a dam and destroys it. This account of the RAF's successful use of the bomb makes for a realistic and suspenseful story. **A, older Y**

**THE SEVEN LITTLE FOYS** (*Paramount*). A semi-biographical comedy with music in which Bob Hope plays the role of the carefree Eddie Foy, senior, the old-time vaudevillian who, when left a widower—and with little liking or ability for the job of fatherhood—took his seven untalented children into his act and somehow managed to make audiences think they were hilariously funny. Bob Hope remains sufficiently in character to get off his own particular brand of barbed humor—which in this film is occasionally spotted with double-entendre. High spot of the film is a soft shoe dance performed by Hope and George M. Cohan—played by Jimmy Cagney. **F**

**A DAY TO REMEMBER** (*J. Arthur Rank; Republic release*). A rather whimsical story of a group of English holiday-seekers who have a day's outing in the French city of Boulogne. The day proves to be a fateful one for the party—particularly for a French girl and a young Englishman. In addition to comedy, pathos and some excellent characterizations, the film presents a delightful comparison of British humor and French wit. **A, Y**

**ESCAPE TO BURMA** (*RKO*). An adventure-melodrama in which an American, accused of killing a Burmese potentate, finds refuge in the home of a well-to-do native girl. The pursuit of the fugitive, his encounters with the "Dacoits" (a brotherhood of thieves) and his possible

guilt as a murderer are all suspensefully handled. Technicolor. **A, Y**

**BREAK TO FREEDOM** (*United Artists*). This British melodrama, said to be based on actual fact, is the exciting story of a resourceful group of war prisoners who devote themselves to escaping from a German prison camp. After many unsuccessful attempts, the men create "Albert, R.N.," a lifelike dummy which is used as a "stand-in" for a prisoner who has already escaped—a scheme, however, which succeeds only at considerable cost to those who remain behind. **A, Y**

**THE PRIVATE WAR OF MAJOR BENSON** (*Universal*). A comedy-drama of a hard-boiled Army officer who, because of his heavy-handed use of authority, is reprimanded by being made commandant of a military academy in which the cadets are between 6 and 15 years of age, and the faculty is made up entirely of nuns. The Major's gradual reformation into a sympathetic and tolerant commander of his cadets, who have come to resent his severity, and his romance with the school's beautiful resident physician who takes him to task for his unfeeling methods, make a heart-warming story of a "tough guy" who finally finds himself. **F**

**FRANCIS IN THE NAVY** (*Universal*). Another sequel in the ever-lengthening comedy of GI Peter Stirling (recently promoted to lieutenant) and his talented mule, Francis, whose ability to talk keeps getting his owner into trouble, but whose resourcefulness also keeps getting him out. In this latest chapter, a case of mistaken identity and crossed-up military orders propel Peter and Francis into amusing difficulties with the Navy. **F**

**THE TIGER AND THE FLAME** (*United Artists release*). Filmed in India with an all-native cast, this unusual melodrama tells the history of the Jhansi Protectorate which had its climax in the Indian mutiny of 1857. The spirit of Indian independence, and the native resentment of Britain's East India Company, are fused in the person of a young woman, Manu—an oriental Joan of Arc who, as the impassioned leader of her people, finally sacrifices her life on the field of battle. The story is told against the colorful background of India's religious, cultural and social traditions. Technicolor. **A, Y**

**DOUBLE JEOPARDY** (*Republic*). A second-rate murder mystery which deals with a man who submits to blackmail in order to hide his shadowy past. **A**

**UNDERWATER** (*RKO*). An action melodrama of treasure hunting in Cuban waters in which two men attempt to recover the riches of a sunken seventeenth-century galleon. The "box office" casting of Jane Russell fails to provide this bloodless story with the plasma it needs. Technicolor. **A, Y**

**LADY GODIVA** (*Universal*). This drama revives the eleventh-century wars of the Normans and Saxons, when Lady Godiva made her legendary ride. **A, Y**

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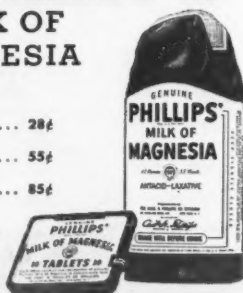
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## SOUL INTO PSYCHOLOGY

(Continued from page 73)

horting, he suggests. He uses his technique effectively in one of his favorite causes—stimulating church attendance. One day he was told by a young newspaper editor, "My wife and I have been having a unique experience in church hospitality—which has paid off handsomely. We have always tried to be cordial to strangers who came to our church, but we further decided that in every service there must be one or more lonely couples who would also like to be entertained in someone's home.

"In greeting unfamiliar faces, we asked them if they were newcomers to our city. If so, we invited them home to have dinner with us. We have met some mighty fine people this way. Then we expanded the idea by asking two or three church couples to cooperate with us. All of us would then scout around for several newcomer couples after morning worship and ask them to go out to dinner with us—pairing off a new couple with a church-member couple. In this way we made new friends, had a grand time and won a number of new people to the church."

The young editor went on to say that this activity spurred him to greater interest in the married-couples Sunday-school class. He and his wife began promoting Sunday morning breakfasts, which several score of young couples attended. The influx of young blood stirred up the church to a new life and to the best growth in its history.

Although Dr. Crane believes in simple, down-to-earth sermons for this practical day and age, he does not in the least minimize such immortal concepts of Christianity as sin and salvation, God and man, and Christ the Redeemer who died to save us. He says simply that today's sermons should be "you-sermons," couched in second-person, not third-person terms.

One day a minister came to him, saying, "I've been preaching for 25 years, but I'm a failure. I have academic degrees and I read a book a week—but I can't hold my people. They're always asking that I be transferred. I believe I should quit, but my wife insists I talk to you first."

"You are a personable man with a good manner, and I'm sure you're intelligent and sincere," Dr. Crane told him. "Also your college and seminary training are invaluable assets. Therefore, your trouble must lie in what and how you preach. May I ask you to stand over there across the room and give me ten minutes of your last Sunday's sermon?"

The preacher did as requested. The psychologist promptly came to the point: "Your sermon is very scholarly. In fact, although I have five degrees

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myself, including two doctorates, it is 'way over my head. It might go with intellectuals, although I think even they would prefer something a bit simpler. Remember, pastor, you're dealing with average people—a few college graduates, some only with high-school education, and many more who never even got to high school. Because they talk and live in ordinary terms they want to be preached to in the language of everyday life.

"Look how simple are the parables of Jesus—the Good Samaritan, the Sower and the Seed, the Lost Coin, the Prodigal Son. All contain the profoundest truths ever proclaimed—yet a child can understand them. Spend less time in your private study and more in everyday life. Then, from your experiences with the needs, problems, dreams, ambitions, temptations and ideals of ordinary people, preach the great truths of the Gospel."

The minister took the advice, surprised his congregation with his lively preaching, and was surprised in turn by their request for his return for another year. To add to his delight, his congregation voted him a handsome raise in salary.

Dr. Crane, who literally grew up in the church, is still "growing up" in it. On Sundays he teaches an adult Bible class of 150 to 250 in Chicago. Wherever he travels he makes it a point of attending a local church service.

The "Worry Clinic" columnist believes that religion is vital to a sturdy home life. Every day Christian families should observe some form of family worship. At mealtime members should have the joy of Scripture reading and prayer at the table. Grace at meals is a blessing to body and soul. The atmosphere of serenity which prayer brings at mealtime is conducive to physical well-being, and the spirit is stimulated by renewed thoughts of God's mercy and love.

"Everyone wants his three square meals a day. If he is deprived, he gets hungry and anxious, and if the abstinence continues, he grows weak and irritable. Spiritual starvation is the same. No wonder we have so many anemic, wishy-washy characters who seem ashamed of what religious life they have, take no definite stand for God, and are timid about being counted among churchmen. One meal a week—just Sunday worship—is not enough for spiritual strength. Daily fellowship with God is needed to make our character strong."

Dr. Crane is as forceful a lecturer as he is a writer. He gives hundreds of addresses yearly to business conventions, labor unions, service clubs, church conferences, women's clubs and high schools. Often he holds all-city

(Continued on page 79)

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**YOU'RE MISSING SOMETHING!**



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**Sani-Flush**

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**THE SPICE OF LIFE**

**Out-of-Date**

Upbraiding his teen-age daughter for her slovenly appearance, a father started in on a tirade of the faults of modern-day children. "Why, look at your hair," he snorted. "It looks like a mop."

The child looked up and innocently inquired: "What's a mop?"

**The Truth**

The fancy questionnaire a household appliance company used to survey Iowa housewives brought equally fancy replies. To the question, "What make of garbage disposal unit do you use?" one woman wrote: "Four hogs."

**Good Question**

Bobby was having his first piano lesson. When he discovered the pedals on the piano, he asked his teacher, "When do I put on the brakes?"

—Builders

**Have It Your Way**

"Which platform for the Boston train?" the old lady asked the porter. "Turn left and you'll be right," he answered cheerfully.

"Don't be impertinent," she said. "Oh, very well, then," retorted the porter. "Turn right and be left."

**Smart Boy!**

"Yes," the teacher explained, "quite a number of plants and flowers have the prefix 'dog.' For instance, the dog-rose and dog-violet are well known. Can any of you name another?"

There was silence, then a happy look illuminated the face of a boy at the back of the class.

"Please, teacher," he called out, proud of his knowledge, "Collie flower!"

—Scholastic Teacher

**Away From It All?**

A city boy, visiting his country cousin, was walking through a pasture when he heard a buzzing sound.

Cousin: "Come away from there! It's a rattlesnake. If you go near it, it will strike!"

City Boy: "Do they have unions, too?"

**In the Clear**

A woman, explaining a traffic crash to a policeman, concluded:

"... and then I very clearly signalled that I had changed my mind."

**Definition**

Sandwich: "Two slices of bread between which there would be something if it weren't for food prices."



CHRISTIAN HERALD



## FREE FOR ASTHMA

If you suffer with attacks of Asthma and choke and gasp for breath, if restful sleep is difficult because of the struggle to breathe, don't fail to send at once to the Frontier Asthma Company for a **FREE** trial of the **FRONTIER ASTHMA MEDICINE**, a preparation for temporary symptomatic relief of paroxysms of Bronchial Asthma. No matter where you live or whether you have faith in any medicine under the sun, send today for this free trial. It will cost you nothing. **FRONTIER ASTHMA CO.** 222-A FRONTIER BLDG. 462 NIAGARA ST. BUFFALO 1, N. Y.

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It reveals why drugs and medicines give only temporary relief and fail to remove the causes of the trouble; explains a specialized non-surgical, non-medical treatment which has proven successful for the past 36 years.

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See Advertisement On Back Cover

### RUSH FOR FREE HOME TRIAL!

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RUSH... kits of Trans-Kleer measuring 108 sq. ft. each, enough for 10 windows averaging 10.8 sq. ft. each. Include improved Adheso Sealing Border and easy picture instructions at no extra cost. I will try 2 windows and if I'm not satisfied for any reason, I'll return the remainder within one week for **FULL REFUND** of my money. I will keep the 2 windows free.

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### CHECK AMOUNT DESIRED

- ☐ 1 KIT (108 sq. ft.)  
for 10 windows—4.95  
☐ 2 KITS (216 sq. ft.)  
for 20 windows—8.95

Name.....  
Address.....  
City..... State.....

## SOUL INTO PSYCHOLOGY

(Continued from page 77)

rallies where he will make half a dozen addresses in a single day. Many of his audiences number 5000 or more. But he never gives an address without bringing in psychology and religion.

Dr. Crane envisions an impressive portent to the cause of religion in the growing amity between the physical sciences and spiritual faith—which he sees not as enemies but as complements to each other. Yet he realizes that when home ties are broken, such as when young people go away to college, church ties may be broken also, and what was unquestioned before is now in for merciless questioning in the classroom. Therefore, he urges parents to bring up their children not only with vigorous moral teaching, but also with a critically intelligent understanding of the existence of God. To do this, he suggests that parents point out that design runs through all nature, which can be explained only as the product of an Infinite Intelligence. Once the concept of God is thoroughly established in the young mind, other important facets of the Christian faith will easily follow.

As a youth George Crane was intensely interested in psychology, and determined to pursue it as his life activity. He majored in it at Northwestern University, where he also took his master's degree. He became an instructor in psychology at his alma mater, going next to George Washington University as a professor as well as a research psychologist of the National Research Council. He next studied at Yale, then took his Ph.D. at Northwestern, where he also lectured on psychology and took courses which won him his M.D. degree. He became convinced his greatest value as a psychologist would be through a syndicated column in the public press, and his success has gone far beyond his dreams.

Dr. Crane hammers away at any and all alcoholic indulgence, and labels smoking as a harmful habit.

"Our bodies are infinitely complicated mechanisms which only God could devise and construct," he says. "Why then should we harm them—especially when we have resources of enjoyment that far outstrip alcohol and tobacco?"

Dr. Crane puts the adventure of living on a high plane. This, he feels, is essentially a spiritual world to which God has called us, with material things serving merely as a means to an end.

"In Christ we find our greatest happiness, and His Church is our best friend." It is a message which Dr. Crane is getting over to millions every day.

—THE END

## Reducing Specialists Say:

## LOSE WEIGHT where it shows most REDUCE



"Thanks to the Spot Reducer I lost four inches around the hips and three inches around the waistline. It's amazing." Mary Martin, Long Is. City, N. Y.

most any part  
of the body  
with

## SPOT REDUCER

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Like a magic wand, the "Spot Reducer" obeys your every wish. Most any part of your body where it is loose and flabby, wherever you have extra weight and inches, the "Spot Reducer" can aid you in acquiring a youthful, slender and graceful figure. The beauty of this scientifically designed Reducer is that the method is so simple and easy, the results quick, sure and harmless. No exercises or starvation diets. No steam-baths, drugs or laxatives.



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### FOR ACES AND PAINS DUE TO OVEREXERCISE!

Thousands have lost weight this way—in hips, abdomen, legs, arms, etc. The same method used by many stage, screen and radio personalities and leading reducing salons. The "Spot Reducer" can be used in your spare time, in the privacy of your own room. It breaks down fatty tissues, tones the muscles and flesh, and the increased, awakened blood circulation carries away waste fat. Two weeks after using the "Spot Reducer," look in the mirror and see a more glamorous, better, firmer, slimmer figure that will delight you. You have nothing to lose but weight for the "Spot Reducer" is sold on a

### MONEY-BACK GUARANTEE with a 10-DAY FREE TRIAL! TONES SAGGING SKIN!

If the "Spot Reducer" doesn't do the wonders for you it has for others, if you don't lose weight and inches where you want to lose it most, if you're not 100% delighted with the results, your money will be returned at once.



Marie Hammel, New York, N.Y., says: "I used to wear a size 20 dress, now I wear size 14, thanks to the Spot Reducer. It was fun and I enjoyed it."

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**CHURCH FURNITURE**  
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### Those Bible Movies

TO THE EDITORS:

The article, "Look What Hollywood's Doing to Your Bible!" (July), is timely and to the point. Mr. Furnas attacks Hollywood's misuse of the Bible directly, fairly and objectively and offers practical suggestions to combat this misuse.

Breezewood, Pa.

B. L. GAUL

... I believe your publication will awaken many to action against this crime. Thanks to both you and Mr. Furnas.

Mead, Wash. MRS. WILLIAM SCHOEPEKE

... When I opened the July number I had to look at it the second time to make sure I was not looking at the old *Police Gazette*, which you could always find at barber shops in the old days. I heartily approve of Mr. Furnas' article, but I don't think it was necessary to include the pictures you did.

Munhall, Pa.

W. H. WITT

... J. C. Furnas is on the wrong trail, like the psychiatrist who wants to do away with all comic books. I fear both are too enthusiastic and would destroy much that is beautiful and necessary along with relatively little that is ugly and superfluous.

Corona, Calif.

KELLY JANES

... Something surely needs to be done to stop such blasphemy. More power to you in your efforts to combat such exploitation!

Velpen, Ind.

RUTH DILLON

### Two of the Family

TO THE EDITORS:

I am a 12-year-old daughter of the manse and read *CHRISTIAN HERALD* regularly. I enjoyed your article on the Graham children very much. Would you please have more articles about well-known ministers' children?

Columbus, Ohio

MARTHA HODGENS

... I was married over sixty-four years ago, began taking the *CHRISTIAN HERALD* two or three years later, and have been a continuous subscriber ever since. I am now in my eighty-ninth year. I feel that those in the *CHRISTIAN HERALD* family have been my friends these many years.

Exeter, N. H.

(MRS.) JENNIE E. SWALLOW

### Prayers and Saints

TO THE EDITORS:

Mr. Cosgrove's (Back Talk, July) Bible and mine both say there is "One mediator between God and man, the man Christ

Jesus." If we so live that He is a close friend of ours we may come to God the Father through Him.

Pontiac, Mich. (MRS.) MARIE MORRIS

... If his argument is good, why may we not pray to our own fathers and mothers who have gone before, and who know and love us as no saint could?

Fontanelle, Ia.

G. R. GROFF

... We believe that the saints are close friends of God, too—only a saint is a believer in Christ.

Baltimore, Md.

MIRIAM CHURN

### Fiction Fallacies

TO THE EDITORS:

The story, "Three Bean Rows," (July) is one of the best I have read recently on the subject of foster children. However, I believe almost all placement agencies would investigate a couple before granting them a child, and have a personal interview with them to see what kind of people they were and to make sure they understood the facts and principles involved in raising foster children. Surely no state would permit a couple to care for foster children on the basis of a letter sent to the judge of a juvenile court. I trust you will take this criticism in the good faith in which it is given.

Larchmont, N.Y. PETER S. WENDELL

### Short and Sweet

TO THE EDITORS:

"Lady, You Listen Sweet" (August) is a precious little sketch and I have read it three times already.

Alfred, N.Y.

(MISS) R. MARION CARPENTER

### A GI Comments

TO THE EDITORS:

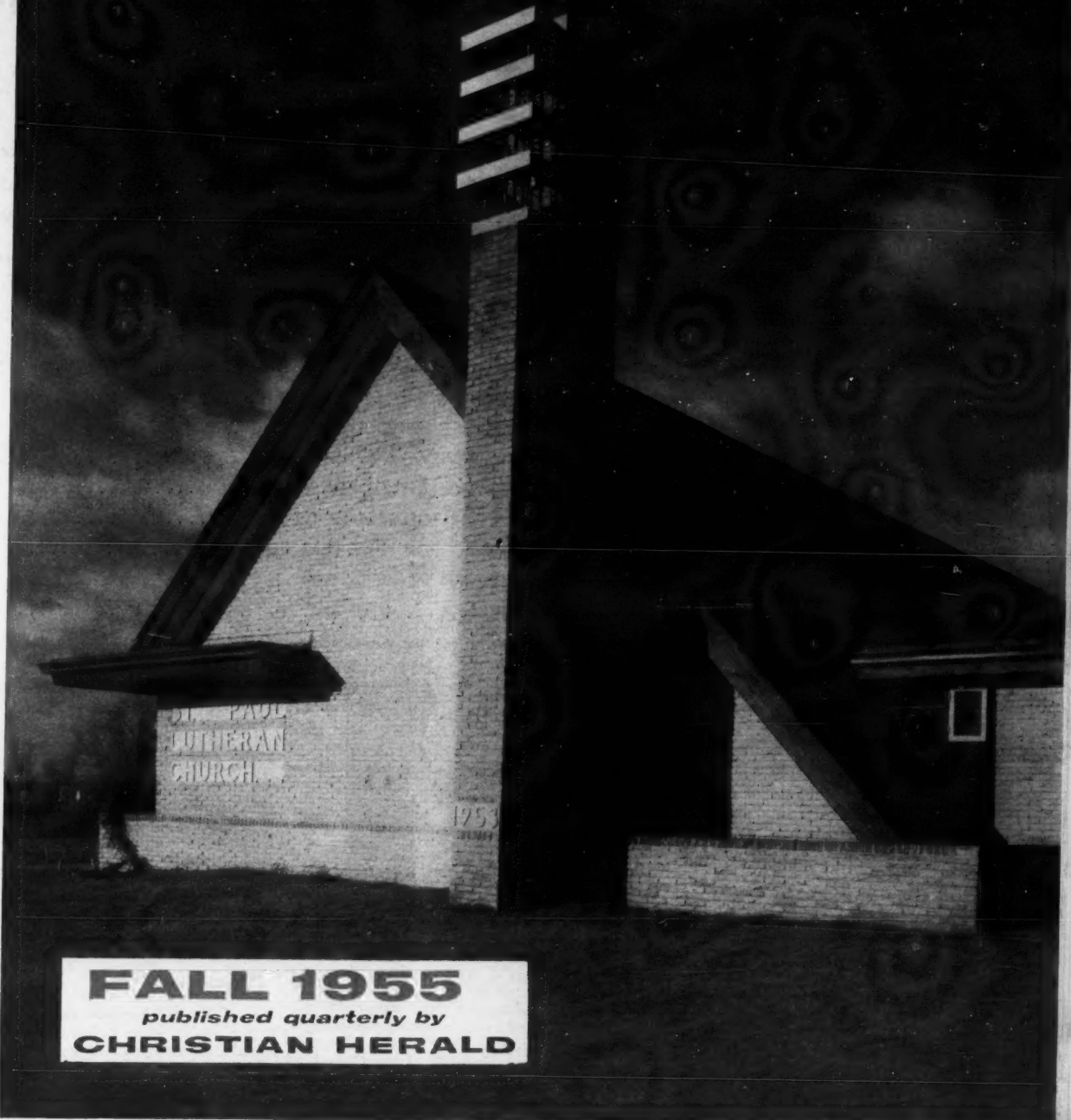
I am stationed at an Aircraft Control and Warning site here in Japan and we have very little religious activities on base. We do not have a chaplain here so our chapel services are not regular. Since I am in this situation, the *CHRISTIAN HERALD* is a great help to me with its sermon of the month, daily meditations, and Sunday-school lessons.

I found my Saviour in a small town here in Japan. With the guidance of a fine missionary in that town I found a life I never before knew existed. I thank God for the opportunity of coming over here, if this is the place I was to find a new life.

APO 68, San Francisco, Calif.

A/2c DONALD PIPPENGER

# **Protestant CHURCH ADMINISTRATION and EQUIPMENT**



**FALL 1955**  
*published quarterly by*  
**CHRISTIAN HERALD**

Hedrich-Blessing

church building information and ideas

OCTOBER 1955

1★



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## FALL 1955

Published as the Church Building and Equipment Section of CHRISTIAN HERALD in the issues of January, April, August and October

# Protestant CHURCH ADMINISTRATION and EQUIPMENT

Co-operating with the Church Architectural Guild of America

Editor.....C. HARRY ATKINSON

Associate Editor.....JOHN R. SCOTFORD

Audio-Visual Editor.....WILLIAM S. HOCKMAN

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Address all editorial correspondence to: 27 E. 39th St., New York 16, N. Y.

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35 East Wacker Drive, Chicago 1, Ill.

## mail box

### DIVIDED CHANCLES

I was interested in the letter concerning divided chancels. The objections made were for the most part traditional and to be expected.

One of your readers can't imagine a great preacher seated at one side of the platform "observing the worship with fellowship as its theme and centered upon the Communion table." Most assuredly John Wesley, as priest of the Church of England to his dying day, worshiped Christ in the Sacrament of the Holy Communion before or beside the altar, not seated and observing, but on his knees in prayer with the other sinners. The purpose of his street-corner and other weekday preaching was to bring people to the Church and to the Holy Communion on Sunday. So, too, the purpose of Billy Graham's public auditorium preaching in England was specifically to bring people

to the worship of Jesus Christ in churches in which preaching the Gospel is recognized as only one of the important parts of worship.

The basic assumption that preaching is the sole center of worship is neither biblical nor in accord with all Protestant thought at any time.

REV. E. CLARENDON HYDE  
Protestant Episcopal Church  
Minneapolis, Minn.

... When I received the spring issue I was pastor of a pulpit-centered church and had no idea I would be moved in the near future. On July 1, in the Methodist manner, I was assigned to this church which has a divided chancel. Since that time I have been looking for a book to use as an authority on the conduct of worship in a divided-chancel church.

REV. CLAUDE W. JOHNSON  
Coffeeville Methodist Church  
Coffeeville, Miss.

■ The principle is simple. Keep yourself on the side lines except when you are



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**Concert Model Hammond**—For the church that wants the finest. Unrivalled for versatility and response, range and richness of tone, variety and depth of expression.



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Prices start as low as \$1,350† for the Spinnet Model.  
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Even if your church is a small one, you can have the glorious music of a Hammond Organ this very Christmas!

How? We believe you will find the answer in the free booklet offered below.

It's called, "49 Tested Plans to Raise a Church Organ Fund." And it has been successfully used by thousands of churches, big and small.

A new film "Music for our Church" is also available for a free showing to church groups. It tells an interesting story of how a church committee selected an organ. Hammond offers you this helpful material without cost or obligation. So clip the coupon now!

### Exclusive Features of the Hammond

Only Hammond has the Harmonic Drawbars that give you thousands of rich, true church tones and variations at a flick of a finger.

And now at your fingertips are tones like harp, chimes, bells, celeste, and other orchestral percussions . . . expressively introduced by Hammond's new invention, "Touch-Response Percussion Controls,"\* an exclusive feature found nowhere else in the organ world.

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Without obligation, send "49 Tested Plans to Raise a Church Organ Fund" and full information on the Hammond Organ. ☐ I would also like a free showing of Hammond's new movie, "Music for our Church."

Name

Address

City  Zone  State

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actually doing something. Sit sideways to the congregation if possible. Conduct the service from the lectern, going over to the pulpit for the sermon and coming back afterwards.

For weddings, conduct the service on the floor until the bride's father gives her away; then take the contracting parties and their immediate attendants into the chancel and conclude the service in front of the table. If there is a step in front of the table, have them kneel on it.

#### CHRISTIAN EDUCATION REPORT

In the summer edition you mention an article on Christian education and speak of a conference of Christian educators which met in Chicago. Is there available a more detailed report of the studies made by that committee? If such a report and study is available, where could I secure a copy?

REV. H. REED SHEFFER  
Erie, Pa. Luther Memorial Church

■ This report is being published by the National Council of Churches and will be available probably this fall.

#### CLIPPING SERVICE

Your magazine is interesting and provides valuable resource thought and ma-

terial for myself and members of the boards of our church. I usually go through each edition and tear out the articles and forward them to the person who has responsibility for that area of activity.

I should like to suggest that you "lay out" your magazine so that articles could be clipped and forwarded. It would help if one article did not conclude on the other side of a page where another article concludes—since I usually want to send them to different people, as they usually deal with different subjects. You might put such ads as would pertain to the subject of the article where they would automatically be forwarded with the article.

Not being an editor, I don't know whether I should send the large size aspirin along with this suggestion or not.

Princeton, Ill. REV. EARL J. SHORT  
First Presbyterian Church

■ Reader Short should, indeed!

#### PEWS AND WINDOWS

Our church is fifty years old. We never had trouble with sticky pews or kneelers until a group of eager workers washed the wood of pews and kneelers with detergents. This cut the varnish and some of the next Sunday's worshipers left parts of their nylons on the kneelers and had to

pull themselves free of the sticky pews.

In fifty years I never saw a leaded art-glass window injured by having a plate-glass storm window over it. In fact through heat and cold many churches have glass storm windows on the year around, with no bad results, except such as would occur with leaded glass without protection of storm windows.

St. Paul, Minn. DR. A. L. MURRAY  
Epiphany Church

#### REPAIRING BAPTISTRIES

I would like information on the best way to repair or waterproof our baptistry which is leaking badly. The inside is covered with lead and some kind of paint. We have patched many small holes. Is there some kind of special paint or other finish that could be applied?

Hawthorne, N.J. REV. H. E. ERICKSON  
First Baptist Church

■ This question of leaky baptistries is a rather tricky one to answer without having full information as to the state of deterioration of the present lead lining. In one or two instances, we have been able to stop pinhole leaks by the use of two coats of aluminum paint. In order to (Continued on page 38)

## information service

As one of our free services, we will arrange for information to be sent to you in connection with any phase of church building, equipment, or services in which you may be interested. A handy check list is given below. Indicate the subjects on which you would like to have detailed information concerning products, specifications, prices, sources of supply, etc., and we will undertake to have selected and approved companies serving the field of your interest transmit to you the kind of data which is likely to be most helpful to you. Be sure to fill in your name and address on the form.

1 Acoustic Materials	35 Corkboards	79 Organs, Electronic	99 Screens, Film and Slide
2 Addressing Machines	36 Crosses	80 Organs, Pipe	119 Seating
3 Air Conditioning	37 Cushioning	81 Organs, Portable	101 Stained Glass Windows
4 Altar Furnishings	38 Decorating Services	82 Partitions, Movable	102 Stage Equipment
5 Altars	40 Directory Boards	83 Pew Phones	103 Steeples
6 Altarware	115 Doors, Folding	84 Pews	104 Sunday-School Furniture
7 Amplifying Equipment	41 Dossal Hangings	85 Pianos	105 Sunday-School Supplies
8 Auto Emblems	42 Duplicating Machines	86 Plaques	106 Tables, Folding
9 Baptismal Fonts	43 Duplicating Supplies	88 Posters	107 Tape Recorders
10 Baptismal Robes	44 Facing Materials, Exterior	89 Projectors, Film and Slide	122 Tape for Recorders
11 Bell Ringers	113 Filing Cabinets	91 Pulpit Gowns	123 Tape Recordings
12 Bells	47 Films, Motion Picture	92 Pulpit Lamps	120 Tuckpointing
13 Bibles, Pew	48 Film Slides and Strips	94 Roofing	117 Typewriters
14 Bibles, Pulpit	49 Financial Records	97 Safes	111 Window Draperies
118 Bible Commentaries	51 Flags		
15 Bird Repellents	52 Flannel Boards		
18 Bulletins, Weekly	55 Fund-Raising Counsel		
19 Bulletin Boards, Exterior	59 Hymn Boards		
20 Bulletin Boards, Interior	60 Hymnbooks		
21 Candles	114 Insulation		
22 Candlesticks	61 Insurance, Automobile		
23 Carillons	63 Insurance, Life		
24 Carpeting	(for clergymen)		
25 Chalkboards	64 Kitchen Equipment		
26 Chairs, Folding	65 Kneeling Pads		
112 Chairs, Auditorium	66 Lighting Fixtures		
27 Chancel Furniture	116 Limestone, Exterior, Interior		
28 Choir Music	68 Literature Racks		
29 Choir Robes	69 Mailing Equipment		
121 Church Picture Postcards	72 Membership Records		
31 Coat Racks	73 Memorial Tablets		
32 Coin Counters	76 Offering Envelopes		
33 Collection Plates	77 Offering Plates		
34 Communion Sets	78 Organ Chimes		

Please Print Name and Full Address

CHRISTIAN HERALD'S ★  
PROTESTANT CHURCH ADMINISTRATION AND EQUIPMENT (10-55)  
27 E. 39th Street  
New York 16, N.Y.

Please send me material concerning subjects numbered:

My Name.....

My Address.....

City.....Zone.....State.....



# An important message to every church group that needs to raise money



FORD STEWART  
President and Publisher

*The Leading Christian Family Magazine*  
27 EAST 39TH STREET • NEW YORK 16, N.Y.

Dear Church Worker:

We believe the fund-raising plan outlined on the following pages should be considered seriously by every church and church group which needs money. We are pleased to offer you a completely new fund-raising plan...

## THE CHRISTIAN HERALD GOODWILL COUPON PLAN

As you will see when you read the details, it is a completely new idea. Nothing like it has been offered before. And its novelty appeals to the people who actually go out and raise the money. They'll talk about it, become enthusiastic about it, much more than they would for "just another church drive to raise money."

Another advantage is that it is quickly and easily organized, and can be used by any group, large or small.

The Christian Herald Goodwill Coupon Plan is ideally suited for a drive that can net your group anywhere from hundreds to thousands of dollars! It's an extremely profitable Plan, and no investment is necessary to get it started.

We are proud to present the Christian Herald Goodwill Coupon Plan, and we are also enthusiastic about its promise: We believe it is an excellent way to raise money for your church quickly, easily and economically.

Sincerely,

*Ford Stewart*

Ford Stewart, Publisher  
The Christian Herald

# The first really new fund-raising plan in years The CHRISTIAN HERALD Goodwill Coupon Plan



## CHRISTIAN HERALD Goodwill Coupons

© Pillsbury Mills, Inc., 1955

TO BE SOLD ONLY FOR THE SPECIFIC BENEFIT OF CHURCHES OR CHURCH GROUPS

Here's your chance to contribute to a worthy cause and get your 50¢ back, too! **SEE INSIDE...**

*on purchase of Pillsbury products*

LIMIT: One Coupon Book per family

*Here's the complete story on the plan that can earn hundreds or even thousands of dollars for your church group*

## Here's how it works:

- 1 Your group distributes Christian Herald Goodwill Coupon Books, like the one above, to friends and neighbors for 50¢ apiece.
- 2 Each book contains 50¢ worth of coupons. The buyer redeems these coupons, at face value, when she buys Pillsbury products at grocery stores. Thus she gets her full 50¢ back.
- 3 You send us only 25¢ of the 50¢ you collected for each book (which we refund to Pillsbury to cover cost of printing, distribution, etc.). The other 25¢ is clear profit for your group! And, the buyer has made a contribution to your work at no cost to herself!

### *How to set up your campaign*

It is often a good idea to kick off your drive with some special event, which can be anything from a full-fledged rally to a supper or social. If any sort of community event is to be held during your drive, get permission to canvass the audience and sell the Coupon Books. A pancake supper, bazaar, fish fry, play or any other kind of event will get your campaign off to a flying start.

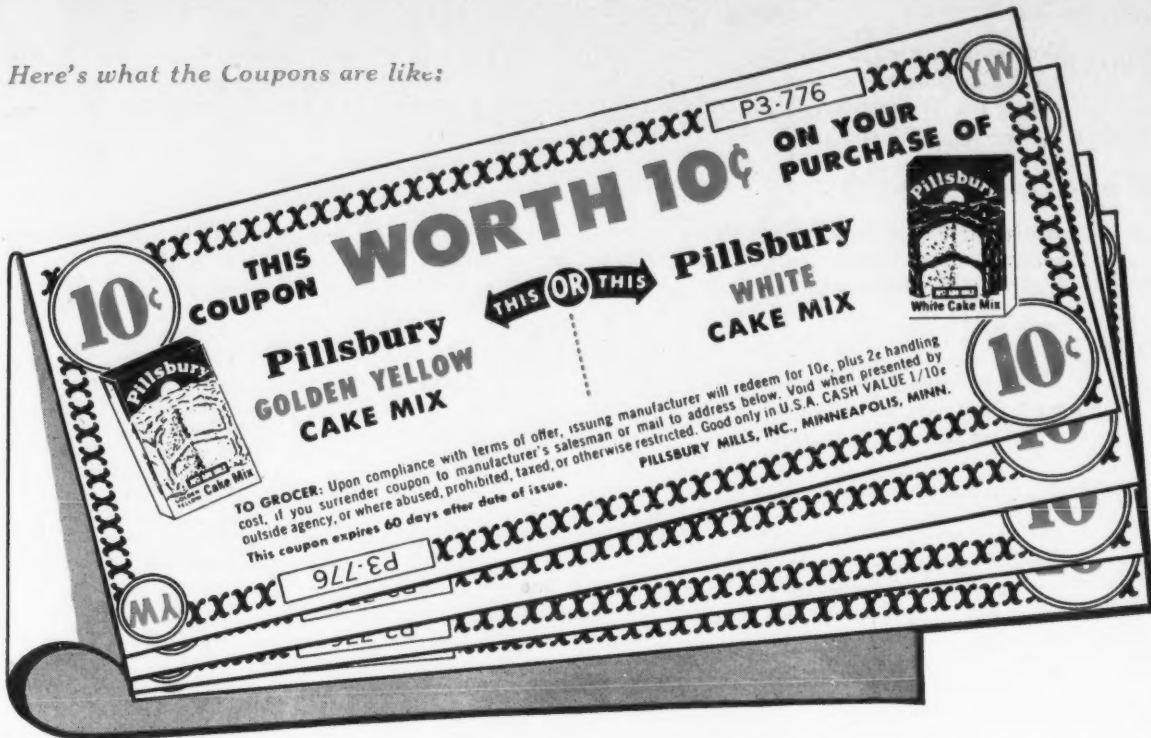
The heart of any drive is still telephone selling and door-to-door canvassing. As a rule of thumb, you should have 10 workers for every 100 homes to be covered. Appoint a captain for each 50 homes, each captain with 5 lieutenants. The captain should start each lieutenant with 10 Coupon Books. The captains

or lieutenants arrange to have every home in their district called, either by telephone or in person. Often telephone calls take care of the actual selling, and house-to-house calls merely deliver the books and cover any families missed previously.

### *How to make the greatest profit with this Plan*

A short campaign is best, and the most important part of a successful drive is enthusiasm. When people understand that they can make a contribution *and get their money back, too*, they're eager to help. And when workers find these books easy to sell, enthusiasm comes naturally. So just encourage that enthusiasm and make it grow to the climax of a short, spirited campaign.

Here's what the Coupons are like:



Each Coupon Book contains: 1 coupon worth 10¢ on the purchase of Pillsbury's Golden Yellow or White Cake Mix; 1 coupon worth 10¢ on the purchase of Pillsbury's Spice or Chocolate Fudge Cake Mix; 1 coupon worth 10¢ on the purchase of Pillsbury's Buttermilk Pancake or Buttermilk Buckwheat Mix; and 1 coupon worth 20¢ on the purchase of a 5 lb. or larger sack of Pillsbury's Best Flour.

*Does the Christian Herald Goodwill Coupon Plan require any investment?*

No investment at all is required—except time and willingness to work. You pay only for books after you sell them. All you do is to return the unsold books to us.

*Read these comments from groups which have used this Plan:*

"The money helped us a lot. We're rewiring the church, and we used the money as one of the payments on the project."

"I would say we all felt kindly toward this deal. We've had very good success in selling them."

"I feel the organization is doing a good job for the church in raising money, as it's sometimes difficult to find new methods for raising money for a church."

*And here is what people say who have purchased Coupon Books:*

"Oh I'll be able to use all the coupons. I never take time to bake a cake any other way—I always use Pillsbury."

"I'll just take one to help the cause... Everyone is thinking that it's a good way to help."

"I think the book is a good idea. It's the first time I've ever put any coupons in my purse, and I think it's because they are all in one book."

"I think this is a wonderful idea—selling such good all-around items like Pillsbury that we all use."

"I like this way very much, the coupons were all together in a book and not so apt to get mislaid. It's handy to slip in my purse."

APPLICATION BLANK IS ON FOLLOWING PAGE



### Have a contest!

Competition always enlivens a sales campaign like this and increases sales. So perhaps you will want to organize a contest among your different teams, with some nominal reward going to the team selling the greatest number of Books within a specified time. Don't let the contest last too long. A concentrated campaign will generate enthusiasm and increase sales.

### HOW DO WE GET THE CHRISTIAN HERALD GOODWILL COUPON PLAN FOR OUR GROUP?

After discussing the Plan with your group, decide how large an area you can cover and about how many Coupon Books you can sell. Then fill in the Application Blank (below) and send it to us. The Coupon Books will be mailed to you promptly by the Christian Herald Magazine.

### You can re-order coupon books

If you exhaust your supply of Coupon Books and still feel you can sell more, write immediately and we'll send you more Books. You pay only for Books sold; all Coupon Books unsold at the end of the sales period will be taken back by The Christian Herald with no charge.

### How long a campaign?

Sale of Coupon Books must be limited to a maximum period of 60 days after you receive your Coupon Books. Even if you re-order, all sales, including extra Books received after the original supply, must be completed within this 60-day period.

### Restrictions:

No more than one Coupon Book may be sold to any one family. Coupon Books may *not* be sold in grocery stores.

## APPLICATION for participation in The Christian Herald Goodwill Fund-Raising Plan

**IMPORTANT!** Before completing this application, please read carefully the description of the operation of this plan. This application void unless it bears the signature of responsible member of church making application. Offer good only in U.S.A.

Publisher, Christian Herald  
Dept. A  
27 East 39th St.  
New York 16, N. Y.

Name of your church \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Number of members \_\_\_\_\_ Your position in organization \_\_\_\_\_

Please ship \_\_\_\_\_ Christian Herald Goodwill Coupon Books, face value 50¢ each.  
(number)

**We agree to complete the sale of these Books within 60 days after receiving them. We will return to the Christian Herald all unsold Coupon Books and will pay the Christian Herald 25¢ for each Book sold, within the 60-day period.**

Please ship Coupon Books to: \_\_\_\_\_  
(name)

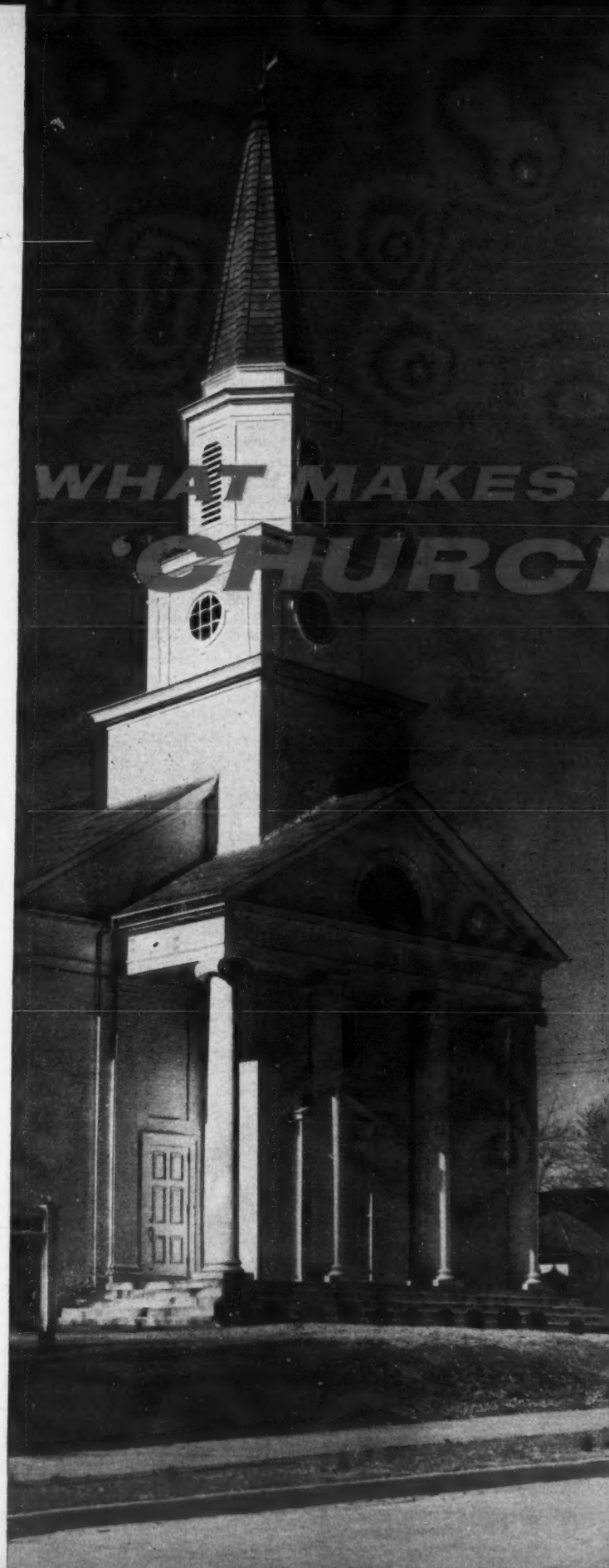
\_\_\_\_\_  
(address)

\_\_\_\_\_  
(city) (zone) (state)

Signed: \_\_\_\_\_

Title: \_\_\_\_\_

Date: \_\_\_\_\_



By JOHN R. SCOTFORD

Most people agree a church  
should look like a church.  
But what exactly *does* make a  
building say to a passer-by,  
"This is a House of God"?

## WHAT MAKES A CHURCH 'CHURCHLY'?

**"I**WANT a church to look like a church!" Most people would endorse this statement. But what *does* a church look like?

Without a doubt, it should be as easy to identify as a school, a courthouse or a gas station. No one should ever stumble into a church under the mistaken notion that it is something else. Neither should they pass it by because they do not recognize it as a House of God.

The current architectural creed requires that form follow function, which means that the outside of a building should reveal as far as possible what goes on inside. This principle should apply to churches.

However, when most people say that a church should look like a church, what they really mean is that it should look like some other church with which they are familiar. When an old church burns, the first impulse is to put up a new one just like it. This is objectionable on two counts. It would put a stop to architectural progress, forcing the future to conform to the forms of the past. And it would involve the churches in unnecessary and often-times impossible expense.

So far as church exteriors are concerned, the architectural problem is to create buildings which will have religious significance to all comers. A church should say something, even to the multitudes who pass by without ever entering its doors. They should

Steeple, though symbolic of churches, are not always practical or advisable.

recognize, even by cursory glance, that a church is a church. What features or techniques will accomplish this?

The *steeple* is the most easily recognized and generally accepted symbol for a church. No other type of structure uses it. Curiously, our Puritan forefathers expelled all symbols and most forms of visible beauty from their meeting houses and then built above them the most lovely steeples man has ever seen. Partly because of the very barrenness of the interiors, the emotions of our people have clustered about these symbolic fingers pointing upward toward God—and they are symbols, generally serving no utilitarian purpose whatsoever. As landmarks, steeples are deeply loved.

Yet for most churches being built today, steeples are not practical. They are costly to build and difficult and expensive to maintain. Even when untroubled by hurricanes, it costs about \$500 a year to keep a steeple glistening in the sky, while it can take a tremendous expenditure to get a blown-

down steeple up again. The cost of replacing the steeple of Old North Church, Boston, was \$150,000. For most congregations the cost of a steeple is prohibitive.

The value of a steeple depends upon its visibility. For many churches the steeple is the major factor in public relations. Its effectiveness depends upon the nature of the site. If the steeple is visible to only a few people, or from only one approach, the "public relations" value is curtailed.

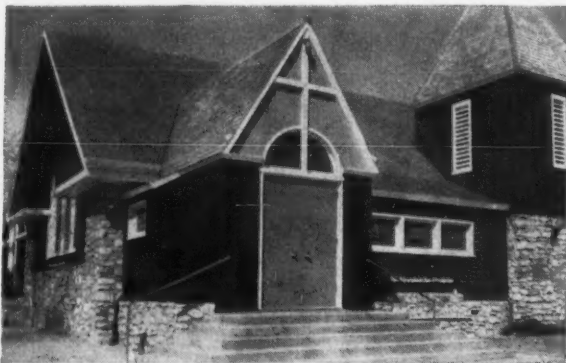
**S**teeple can be seen to advantage only from a distance. Not one person in 10,000 who walks immediately past the Empire State Building ever looks up at its eye-filling height; to most pedestrians the building offers nothing but more store windows. Unless a church stands at the head of a street, or is surrounded by extensive grounds, steeples are little noticed in cities. They belong in the small town or open country where there is lots of room. But there is still the cost deterrent.

If your church is so located that it

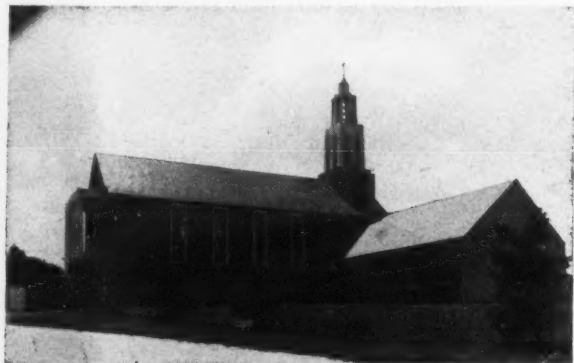
can be seen from a distance, the practical question is, "Can we achieve the same effect as with a steeple without going to undue expense?" The answer is, "Yes." The simplest substitute for a soaring spire is a cupola. This can be made of lightweight aluminum so as to diminish the structural problem, while it may be tethered in such a way as to defy hurricanes. An excellent example of this can be seen at the Manhasset Congregational Church on Long Island, N. Y., where the cupola is just the right height to catch the eye of motorists driving out Northern Boulevard from New York city.

Many of our fathers used *towers* as an economical substitute for steeples, to give a church distinction. A tower can be something of a landmark, but it has no particular religious significance. Towers are also associated with water works, schools and railroad stations. Rarely can the space in a tower be put to any good use. For churches being built today, towers are usually not worth what they cost.

For a church facing a sidewalk, or



**CROSS**, universal emblem of Christian faith, dominates doorway of Congregational Church, Paso Robles, Calif.



**CUPOLA** of aluminum is simple, economical substitute for steeple (here at Congregational Church, Manhasset, N.Y.).



**STEEPLE** and cross at The Church in Silver Lake, Cuyahoga Falls, Ohio.



**ENTRANCE** is of glass at St. Luke's Episcopal Church in Madison, Wis.



**CROSS** in wall is an eye-catcher at Episcopal Church, Menlo Park, Calif.



opening off a main thoroughfare, the entrance can both suggest the purpose of the building and extend an invitation to enter. Historically, the "porch" is an ancient feature of ecclesiastical architecture, although in recent years it has been dressed up as a portico. Wide steps, pillars on either side supporting an imposing pediment, suggest that here is a public building where people assemble. The ecclesiastical element can be introduced in a variety of ways. Doors may be decorated with figures in low relief, or doors may be wholly or in part of glass so that passers-by can see what is going on inside. St. Luke's Episcopal Church on the edge of Madison, Wis., has glass across its entire front. This is good psychology. Merchants have discovered that a glass front revealing a busy salesroom will attract more customers than a show window. A churchgoer is always reassured when he can see that someone else has preceded him to the House of Prayer. In congested areas, an attractive doorway is as effective a symbol as a church can devise.

The rise of the automobile is discouraging main entrances opening off main highways. For new churches parking lots are a "must," and for the future the sensible arrangement is to have the principal doors of the church open from the parking lot. When this happens, the entrance is where the car turns off the street onto church property. Increasingly the chancel end of a church is toward the highway, with the doors through which the people come at the side or back. This diminishes their symbolic significance.

How can a church be made to look churchly when it cannot afford a steeple, does not want a tower and has its back to the street?

An easy answer is to run up a *pylon* and then place an oversize cross on it. A Methodist church in Michigan is getting double duty out of its chimney, which is square, by making it serve as a support for the cross. We have never delved into the history of the pylon, but in California it is associated with a chain of grocery stores. And crosses stuck onto anything look like afterthoughts.

The simplest symbol for a church is the church itself. The form of the building should proclaim what it is—functionalism at its best. The development of the laminated wood arch as a means of supporting church roofs is giving us buildings of great mass at a low cost per cubic foot. The mass of the building is itself "churchly."

To this suggestion some will offer two objections.

A Wisconsin farmer stated one of these rather well: "You want us to build our church like my barn!" Some people

are terribly afraid that the House of God may be mistaken for the abode of cows. But this danger is quite slight. Barns are generally not located where churches might be built.

The second objection is more serious. Our new churches are going to spread out instead of up. Modern ventilating systems make high ceilings unnecessary. The skillful handling of lines and light can give the appearance of height in the interior of a church without the expense of erecting a massive building. But height is a relative matter. A place of worship should rise above whatever is around it. Part of

the answer is to keep the other rooms low, which is quite feasible with one-story construction. A church can be made to look high even though its vertical dimensions are modest.

But a church should be something more than a massive building. In the past, round or pointed window tops have been used to make churches look churchly. The idea seems to have been the same as that regarding the steeple—that anything ecclesiastical should point upward. Undoubtedly a round or pointed window is more beautiful than a window with a square top, and

(Continued on page 30★)

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**A.**

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**We realize that comfort in a church pew is important, but aren't most makes alike?**

**DEFINITELY NOT!** Ossit pews are scientifically formed to follow the *natural contours* of the body. Thus Ossit pews ease body tension.


Few people consciously associate comfortable seating with their general alertness. Yet it's a fact that your mind works more efficiently when your body is completely relaxed. You are assured of a more attentive congregation with Ossit's one-piece pew which exemplifies the best in pew body design with hygienically curved seat and back.

In addition to comfort, the one-piece pew body eliminates irritating joint noises because the back and seat are tongued, grooved, glued, and screwed together under controlled factory conditions. Ossit pew bodies are easy to clean; there are no joints to invite dust and dirt collection. Installation problems at the church are vastly reduced since there will be no pew body assembly.

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**HIGHER BEAUTY**... that harmonizes with church architecture. **COMFORT**... pews hygienically designed to fit the body. **DURABILITY**... by using only solid, honest lumber and modern construction methods. **GUARANTEE OF QUALITY**... **ECONOMY**... by choosing a manufacturer of absolute integrity and financial soundness.



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**Not this!**



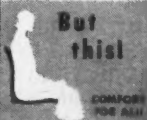
INCORRECT CURVATURE

**Not this!**



NO CURVE

**But this!**



COMFORT FOR ALL

**SOLID COMFORT**... Here is a tried and tested pew body built for maximum comfort. The convex back supports the small of all spines. The concave seat allows maximum room for garments. You can expect comfortable relaxation in this pew.

OCTOBER 1955

11★



Educational Building, Hitchcock Memorial Church, Scarsdale, N. Y.

## WHERE COLOR IS

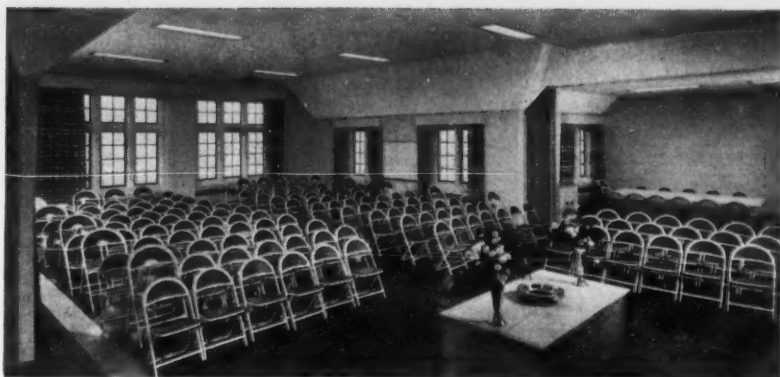
Bright yellow, chocolate brown, chartreuse, cherry red and gray keep children alert and attentive, help them learn in this sparkling, new Sunday-school building

By  
HARRY G.  
SANDSTROM

**KINDERGARTEN:** The room glows with yellow walls, pink squares in gray floor. Zoo-patterned draperies are yellow, accented with reds, blues, greens. Shelves are redwood.

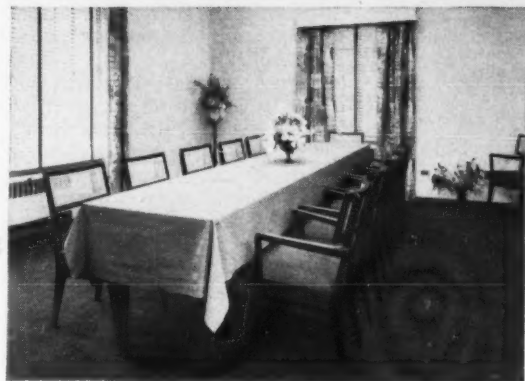


CHRISTIAN HERALD



**JUNIOR ASSEMBLY:** Folding seats, scaled to size, are pale gray, upholstered in cherry red. Capacity: about 160.

**CONFERENCE ROOM (left, below):** Yellow walls contrast with blue carpet, blue-gray upholstery, cane-back chairs.



**CLASSROOM (below):** Three walls are in chartreuse, fourth in terra cotta. Draperies are chocolate, rust, green.

## AN EDUCATIONAL TOOL

**A**T THE new Sunday-school building of Hitchcock Memorial Church (Presbyterian), Scarsdale, N.Y., one of the newest educational tools is being used—color. Color has been splashed—although skillfully and artistically—onto the walls and floors and windows and furnishings of the new classrooms. Bright yellow, lively green-blue, chocolate brown, soft gray, red accents delight the children, keep them alert and attentive.

Although the new educational building, integrated in architecture and design with the sanctuary, looks like a Sunday-school teacher's dream, it didn't come about without a great deal of difficult planning. The available ground was awkward in shape and position, the existing buildings were overcrowded.

The knotty problem was given to architect Edward Coe Embury. He was challenged by a comparatively small, odd-shaped and sloping site; also by the existing buildings which were bulging at the seams from the oversize, ever-growing congregation.

The property consisted of some

dozen suburban building plots forming a wedge-shaped area. Three buildings already occupied a large portion of the site. The church itself rose from the apex of the triangle, pointing north and paralleling the upper street, with the entrance at the corner. At the south end of the property and facing the same street was the manse; at right angles to the church and back-to-back with the manse was the Children's House, with its entrance near the base of the other side of the triangle and set within 12 feet of the southern boundary line.

**A** small piece of land had recently been acquired, to the south of Children's House, which served as an athletic field and was also used as off-street parking space for the staff. Due to the sharp pitch of the slope, the entrance to the sanctuary was 22 feet above the level of the entrance to the Children's House. This in brief was the problem property-wise.

From the point of view of utilization, the difficulties were equally discouraging. Membership was over 1,500

and growing. To accommodate this congregation, there was a seating capacity of only 228 in the nave, approximately 20 in a tiny transept, and a chancel which had room for a choir of only four. Dual services and a dangerous use of camp-chairs still fell far short of seating the congregation. When occasional musical services were held, the choir so filled the chancel that the pastor had difficulty getting from pulpit to lectern.

Equally chaotic were the conditions in the church school. Enrollment had increased to over 500. Classes were held in the Children's House (which was also the Parish House), plus two classes in the kitchen, one in a tower room with only one narrow stair for access, three or four in the basement of the church, and in the small offices of the pastor and his assistant. An estimate of total requirements for religious education conservatively placed the needed number of classrooms at 40, as compared to an available 18 or 20. There was no church parlor. The kitchen was small, dingy, badly lighted and ventilated. Also it was ten feet be-



Color is splashed lavishly—but skillfully—in  
the social rooms, pastor's study, church offices



**HANCOCK ROOM:** Rosy-beige carpet and green-gray walls are tied in to over-all décor with chocolate draperies, having red accents. Chairs are brown or green.

low grade, due again to the hilly site.

Tackling the task, the architect drew up sketches in which the small remaining triangular space between the church and the Children's House was utilized for a structure joining the two buildings, but leaving just sufficient space to assure reasonable light for the new building.

It now remained to skillfully dispose of available space to meet the requirements of the growing parish. Also, access to the new building had to be provided from both of the existing structures, with adequate exits from all three levels. As the second floor of Children's House was three feet below the basement of the church, this matter of additions and exits and entrances was formidable.

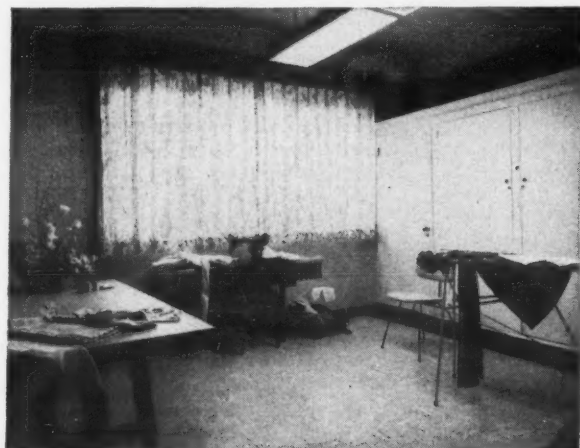
But, after considerable study, an arrangement was eventually evolved that provided 16 extra classrooms, church offices, a parlor, two kitchens, a sewing room, a large coat room and  
(Continued on page 34★)



**OFFICE:** One of four decorated as a suite. Carpeting is blue throughout. Upholstery is gray; side chairs coral.



**PASTOR'S STUDY:** Gray walls, carpets, draperies, charcoal sofa, blue-gray club chair are accented by red desk chair.

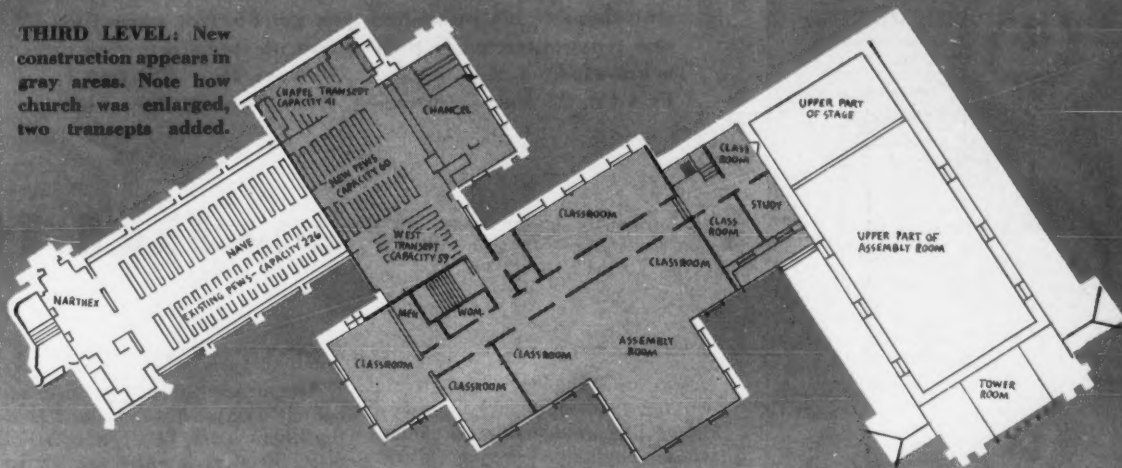


**SEWING ROOM:** Yellow floor, white translucent curtains, turquoise chairs, gray walls provide cheerful freshness.

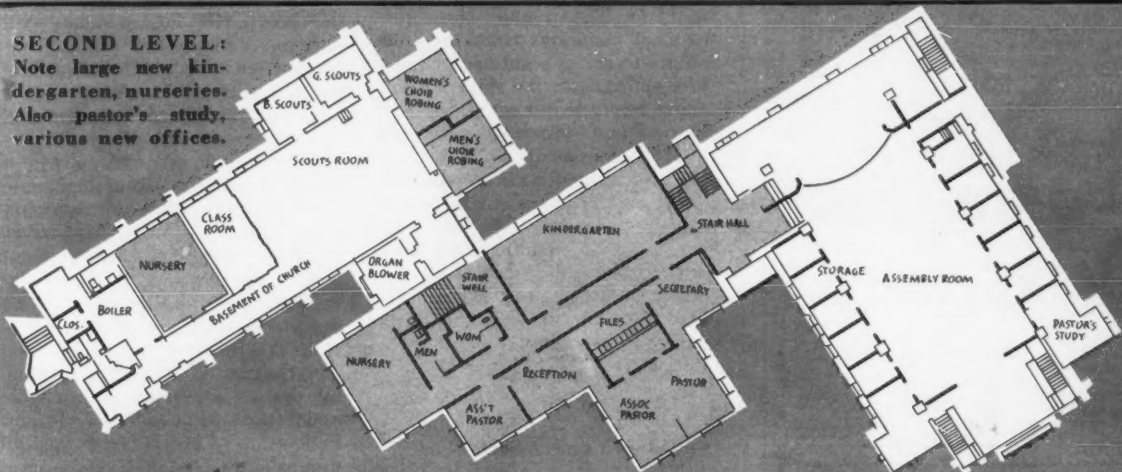


**OFFICE:** Cinder-block walls are softened by gray-white draperies with leaf motif in browns and bright coral.

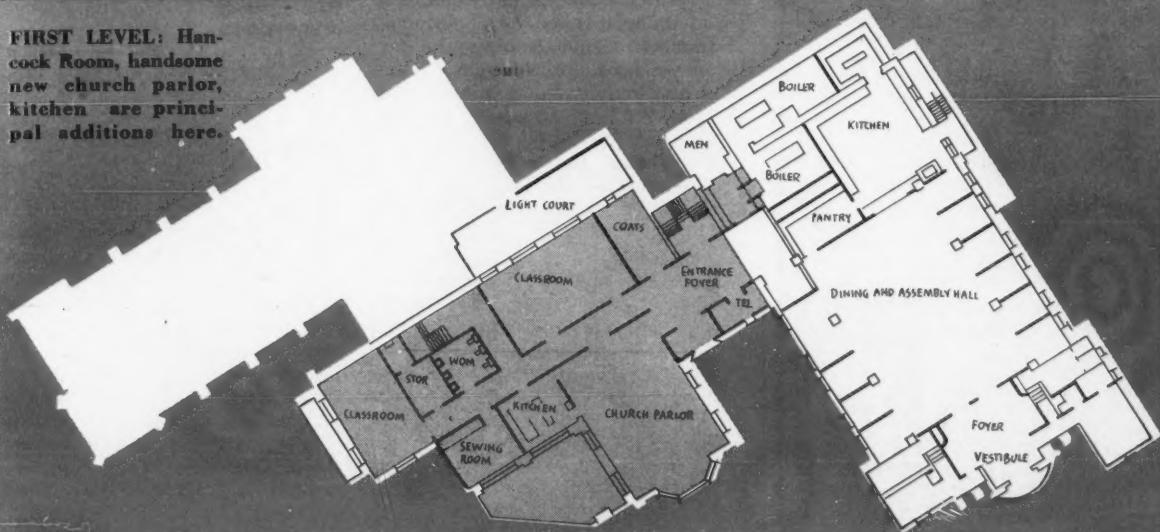
**THIRD LEVEL:** New construction appears in gray areas. Note how church was enlarged, two transepts added.



**SECOND LEVEL:** Note large new kindergarten, nurseries. Also pastor's study, various new offices.



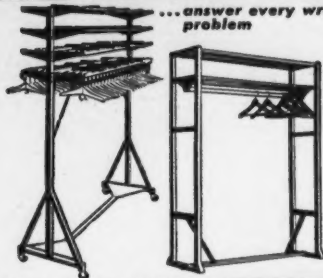
**FIRST LEVEL:** Hancock Room, handsome new church parlor, kitchen are principal additions here.



ARCHITECT: EDWARD COE EMBURY

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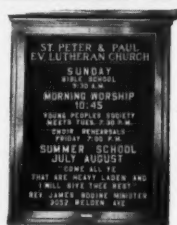
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# how we did it

## Invisible Auditions

An acquaintance of mine recounted how his church managed the ticklish problem of choir singers whose negligible singing talents prevented good singers from joining the choir. They invited three professional musicians from the community to act as auditioners. These three did not see the singers trying out, as a screen was set up between listeners and singers. Singers were rated by number only. In this way the "impossibles" were weeded out, yet no one could say any favoritism was present. A few parents were peeved at the eventual elimination of their sons and daughters, but the finger couldn't be put on any hapless "goat," and so the caliber of the choir was improved.

Miss Grace V. Watkins  
Fargo, N. D.

## Vacation Church School at Night

Ours is a small country church in a farming area and the whole family is much occupied during the day, so we hold our Vacation Church School in the evening, from seven to nine. We have no trouble securing teachers, as mothers are glad to come with the children. Smaller children take afternoon naps to be ready for evening Church School.

We make it a real church activity, with different persons leading the opening devotions. One evening is Grandparents Night, when grandparents come visiting and bringing refreshments. Dads get chores done early and everyone goes to the closing program on Sunday evening, featuring music and lessons learned during the school, as well as an exhibit of articles made in the craft sessions.

Mrs. Gail Longwell  
Harmony Baptist Church  
Johnstown, Ohio

## Do-It-Yourself Initiates Class

Attendance at our small rural church was greatly improved after the organization of a young adult class. Recognizing the needs, the young adults started redecorating the church, after raising money with a three-act play. They worked evenings, removing varnish, sanding floors, painting, varnishing, always ending the evening with coffee and sandwiches or cake. We really became acquainted those winter nights. One of the young men made small tables for the primary children, and the class raised more money to buy chairs. Fresh paint and folding screens gave the youngsters a room to be happy in. Then the young adults decided a social room was needed and co-operated with the church board in renovating the unused parsonage. Walls were removed to make a large, pleasant Fellowship Center used by all groups of the church. Everyone had a chance to help, which gave a strong feeling of belonging, a greater interest in our church.

Mrs. Ed Kalcik  
Scranton, Kansas

## Hostess

In addition to deacons who are regularly assigned to the doors to greet arrivals, we have a hostess each Sunday. Members of the Board of Deaconesses alternate each week at the assignment of "officiating" at the guest register at the back of the sanctuary. A lectern is used as a rest for the register, and the hostess makes it a point to welcome visitors and encourage them to sign. She also sees that the visitors meet the pastor. The name of the hostess is printed each week in the church bulletin.

First Baptist Church  
White Plains, N.Y.



## THE CHURCH PARLOR

### where and how?

**T**HE parlor is a newcomer to the ecclesiastical scene, and suffers somewhat from its name. It began as "the ladies' parlor" and the two words tend to stick together. They suggest a dainty place dedicated to the serving of tea and cookies where men are merely tolerated.

In some churches they are as secluded and as little used as the traditional farmhouse parlor which was dedicated to weddings, funerals, and visits from the minister. A New England congregation desired to elude the Boy Scouts and so put the parlor on the second floor—only to discover that many of the ladies could not climb the stairs. A New Hampshire church was shocked by the suggestion that the parlor was a good place for a meeting to discuss improvement of the property. Too often the parlor is merely a place of pilgrimage where the preservation of the furniture is considered more important than its use.

On the other hand, a California pastor reports that it is the most used room in his church. In the new building of the Congregational Church in DeKalb, Illinois, it is impossible to get into the church for worship without

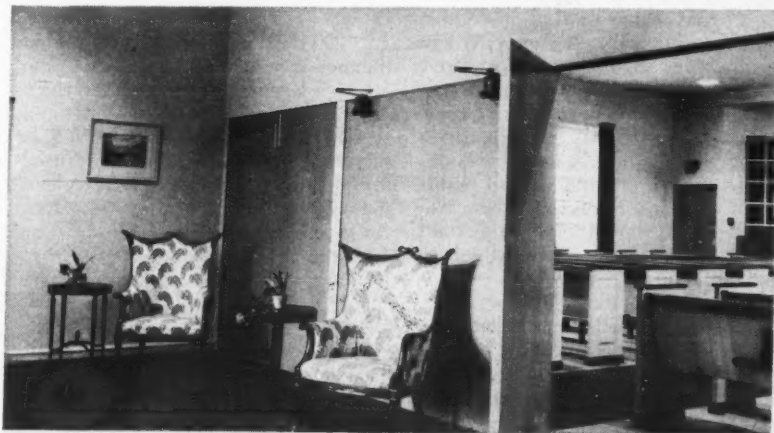
first going through the parlor. In the Faith United Church of Chicago the parlor is a part of the place of worship, with nothing by way of a partition in between.

Obviously these different practices are due to different ideas as to the function of such a room.

**T**WO motives have drawn Protestants to church: a desire to know God, and a lively interest in meeting neighbors and friends. Until quite recently it seemed that the latter impulse was dominant. We built our churches with circular pews so that we could see who was there with a minimum of exertion. Of one prominent minister it was said, "He conserves his strength during the sermon so as to be fresh and fit to meet the people at the door." The worst charge which could be leveled against a congregation was, "Nobody spoke to me." The church was indeed a meeting house in which a folksy atmosphere was the climax of virtue.

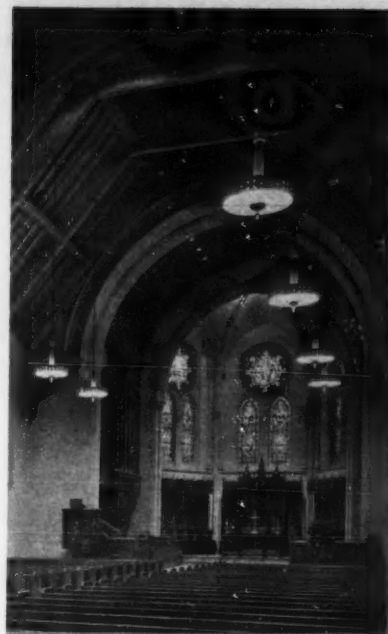
In recent years the desire to know God has been catching up with the consecrated gregariousness of the past.

*(Continued on page 20)*



A church parlor can be a friendly meeting place before and after service. This one at Edgebrook Community Church in Chicago opens into rear of sanctuary.

OCTOBER 1955



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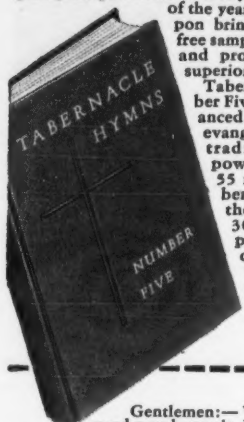
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# How to SAVE MONEY When You Build

Before you start: think, plan, investigate! Wise spending, not corner-cutting, is the way to economy

By JOHN R. SCOTFORD

NOWHERE can haste cause more waste than in the erection of a church. A congregation grows impatient and wants to "see something happen." The building committee becomes weary working over countless details and gives a premature go-ahead signal. The result is always expensive and frequently disastrous.

A church lasts for many years. Waiting a few more months may be inconvenient, but this will soon be forgotten, while the results of precipitate action are likely to endure for a long time.

The greatest economy in any building is achieved by doing your thinking before you begin. To change your mind before anything is put on paper costs exactly nothing. When the plans are in a preliminary stage, new ideas can be taken care of with the use of an eraser and a pencil. At the blueprint stage changes cost money, but they are far cheaper than in the final building.

One of the most expensive mistakes which churches make is to authorize the preparation of working drawings and specifications before they are ready to go ahead. If a period of time elapses between the finishing of the plans and the beginning of the work, be sure that changes will be made, and know that they will cost money. Working drawings should not be prepared until every question which the committee can raise has been answered and the general layout has been approved by the church (and in some cases denominational authorities), local building officials and the fire marshal. The congregation should also be certain that it has the means with which to pay the bill.

Most congregations find it necessary to whittle down their plans to get them within range of their means. This may seem to be a difficult process, but it often results in a better building than had been envisioned in the first place. Forced economies frequently produce both a more useful and a more beautiful church. They compel real thinking.

When a new church is suggested, the natural impulse is to remember old churches with which one is familiar, and to endeavor to copy them. Because wages have gone up, this is usually impossible. Economy is commonly achieved as building committees rid themselves of preconceived notions as to how a church should be built and study the best ways in which the materials now available may be used.

What are some of the pre-suppositions which need to be questioned?

Many people assume that much money can be saved by the digging of basements and the adding of a second floor. This was true once, but to-day the cheapest way to build is with a concrete slab floor right on the ground. When additional floors are added, either up or down, it becomes necessary to support them with steel beams. Because churches are public buildings, they must have two exits from each floor, which means corridors, stair wells and stairways. The experience of the public schools is that money can be saved by putting everything on the ground. This sharply reduces the proportion of circulation space (stairs and corridors) to usable space, and thereby cuts costs.

ANOTHER common notion is that the only way to dress up a church is to give it plastered walls. Actually there are many attractive churches and schools which are entirely lacking in plaster. Cinderblocks commonly used for the outer wall make an excellent interior wall, too, and they serve well for partitions. Open ceilings are also interesting and economical.

Round or pointed windows are commonly associated with churches. But they are more expensive than square-top windows both to build and install.

Wainscoting was beloved of our fathers and has many advocates today. But paint is cheaper.

Every church needs an external symbol which will proclaim to all comers that this is the House of God. The

traditional way to do this is with a steeple or a tower. These are expensive. Often the desired result can be achieved by using the mass of the church itself, possibly with a cross on one end, to announce to the world that this is a Christian building.

Economies may be achieved through elimination. But money can also be saved by spending it. Right expenditures are as necessary as right economies.

A really good architect will save a church more than the amount of his fee, while the other kind is an extravagance at any cost. A church requires much more work for the architect per thousand dollars of investment than any other sort of structure simply because everything must be original and there is no repetition of parts. For this reason competent architects ask a higher fee for churches than for other buildings, and they are entitled to it. This is an area where bargains are particularly disastrous.

Several churches have thought they saved money by omitting the acoustical ceiling which had been originally planned. The probable reasoning was that acoustical treatment is something new to which we are not accustomed and therefore we can get along without it. Actually an acoustical ceiling will

### Church Notes

#### YOUNGSTERS GET 'LIFT'

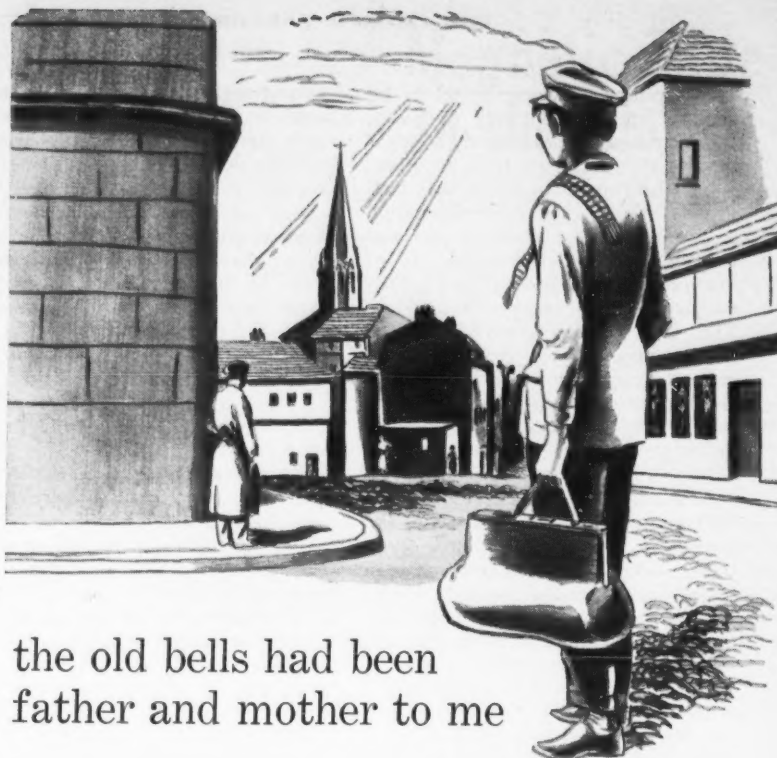
What are believed to be the first escalators in a church edifice are being installed by First Baptist Church, Montgomery, Ala. in its educational building.

greatly increase the usability for church school purposes of the areas to which it is applied. It may cost 50 per cent more than an ordinary ceiling, but this is cheap compared to the expense of putting it in afterward.

Storage facilities should not be sacrificed on the altar of economy. They should be planned when the church is built, and in most specific detail. They are really a major economy, because they permit the use of the same room for a variety of purposes. They are a necessity rather than a luxury—even though they were conspicuously lacking in the old church.

Making provision for the future installation of air conditioning is another sound economy.

The fundamental principle of economy in building is to take nothing for granted. The more you investigate, the more questions are asked, the more money you will save—and the better will be your church. THE END



the old bells had been  
father and mother to me

*Sometimes they chided—sometimes they gave a blessing. But always the bells were there—the voice I needed to hear.* \* \* \*

I hoped for bells again when we built our new church. And now we were told—we couldn't even afford the steeple!

I don't think I've ever felt so disappointed. I sat, hardly listening to the architect finish his report. Then, one word got through to me.

"Flemish," he was saying . . . "great-voiced bells you can install without a masonry tower, without the cost and hazard of upkeep—"

"WHAT!" It popped out. The architect handed me a small brochure. "This tells you about it," he

said. "It gives you the equivalent of many tons of hand-cast bells in a new electronic carillon that weighs under a hundred pounds . . ."

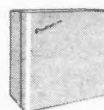
I had to interrupt again. "Wait, you said 'Flemish'?"

He nodded at me. "Yes. You, sir, probably remember those reverent old bells—my GI son tells me some are still there. This new Flemish-Master carillon produces the rich Flemish bells—the silvery English-type bells—and the music of tubular chimes as well—all in one instrument!"

The committee discussion went on, enthusiastic and hopeful now. But my thoughts were far away. *The voice would not be still in our time!*



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## THE CHURCH PARLOR

(Continued from page 17★)

The impulses to worship and to be friendly are not mutually exclusive, but each does rather better if it is separated in time and place from the other.

Yet the friendly recognition which Protestantism gives each individual is one of its great strengths, particularly now with the impersonality of much current life. It should not be discouraged. It does need to be directed. This is where the centrally-located parlor comes into the picture. Its purpose is twofold: to protect the place set aside for worship from needless distractions, and at the same time to encourage fellowship between the members of the congregation.

This end is being achieved in three different ways. In some churches the parlor—or "Friendship Room"—opens off the main entrance, serving as a convenient place for meetings before and after worship. A more common arrangement is the parlor-narthex, or "Hall of Welcome," which is really a parlorized foyer, a humanized entryway. The third procedure is that of placing the main parlor of the church between the outside door and the place of worship.

From the point of view of the costs

of construction, each of these arrangements is economical. Every church needs considerable free space around its doors so that people can come and go easily. If this can be combined with a parlor, it can serve two functions. Most congregations also feel the need for overflow space for special occasions. By placing French or folding doors between the parlor-narthex or parlor and the church it is possible to secure additional seating space in the most desirable location with little effort when it is needed.

The centrally-located parlor should be vastly more than a place for greetings before and after church. It should qualify for the name "church living room." Some congregations will use it for coffee hours after the morning service. All except the largest wedding receptions should be held here. It is ideal for group meetings of the women, for gatherings of young people, for meetings of the various boards and committees which conduct the business of the church. It should be the handiest place in the building to get to, and should be kept open and warm.

In planning new churches it is sometimes possible to have the chapel, if

there is one, and the offices of the church opening off this central parlor. The advantage of this location for the chapel is obvious. For the offices and particularly that of the minister, the parlor should serve as a reception room. When people wait to see their pastor they should do it in a friendly, homelike place. For some types of conferences with groups and even individual counseling, the parlor may be a better place than a more formal office.

Obviously such a room will have hard usage. If the carpet and the chairs wear out it should not be regarded as a calamity but accepted as evidence that the church is functioning effectively. The dainty, the fussy should be avoided. Tea tables and what-nots are out of place. The chairs should be capable of sustaining a portly male. Probably the best prototype for such a room is the lobby of a good hotel.

A kitchenette may be provided for the serving of light refreshments, with the emphasis on the "ette" and the "light." Churches need not wind up with a second kitchen off the parlor. Little more is needed than a closet with doors that open to reveal a hot plate, sink, and cupboard. There should also be a closet for the storage of folding chairs, and some provision for hats and coats.

The decorations of such a room should be gay rather than ecclesiastical. It is not a place for worship, but for high-level conviviality. This calls for vivid draperies, plenty of light, colorful pictures. The atmosphere should be relaxing and cheerful.

**P**LACING a homelike room at the center marks a happy change in the psychology of the church building. Quite properly religious buildings have always sought to be imposing. This is desirable, particularly in the place of worship. Man should not loom large when he seeks to stand in the presence of God. But during the past half century there has been a tendency to make churches both look large and to take on an institutional appearance. These imposing buildings tend toward dismal entryways, drab stairways, and an abundance of dreary corridors. They are particularly intimidating to small children. Their atmosphere is official rather than inspiring.

Placing at the center of the life of a church an immediately accessible, spacious, friendly, well-lighted, gracious room is a welcome swing of the pendulum away from institutionalism. The House of God should also be a home for His children. The first impression of the newcomer opening the door of a church should be, "Here is a place where I am welcome." **THE END**



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# Why the Minister Should Study at the Church



**A** MINISTER'S — and church's — efficiency is almost certain to step up when the pastor's office is moved from his home to the church.

From the minister's standpoint, the gains are important. He disentangles his labors from those of his wife. Her responsibilities are immediate and pressing: getting the dishes done, the children dressed and off to school, the clothes washed, the house in order. Especially if the children are small and numerous, a woman's day is one crisis after another. Unless he is made of stern stuff, the husband will lend a hand from time to time and may end up by becoming an assistant housekeeper. This peril is particularly pressing in the post-honeymoon days when the wife is learning to cook and the husband should be developing habits of study. If he is not around to lend a hand, somehow the various crises will be surmounted with a delayed meal probably the greatest actual calamity.

A minister's work is the reverse of his wife's. Most of what he does today can be postponed until tomorrow without causing the heavens to fall. But if he keeps on postponing the postponable, he will wind up by failing to meet his responsibilities and his opportunities. In most cases, his general study and sermon preparation can best be done at some distance from his wife. Most men work better away from home.

Having the minister's study in the church is also a gain as far as the church is concerned. The public has an aversion to locked-up churches. If a congregation is at all active, there will be mail and other deliveries, and people coming to the building on a variety of errands. The weekday use of churches is increasing. It is desirable that there be someone around just to keep an eye on things. Usually the minister is the only full-time employee; he is also a responsible person. If it is known that he works at the church, its business can be transacted more

easily. Obviously he cannot be there all the time, nor is this necessary. What is important is that he should be in and out several times a day, and that there is no time when he might not show up. This makes the minister something of a policeman, but until a congregation can afford a staff, this is not undesirable.

The church is the best place for the minister to meet the people who may want to see him: the chairman of the board with some question on his mind, a couple planning to be married, a church-school teacher confronted with a problem. These people hesitate to come to the house for fear that they may be intruding. To drop in at the church is much simpler, and will be done more frequently.

In addition to what might be termed casual callers there are the people who find themselves confronted with all manner of personal problems. Counseling is becoming an increasingly important function of the Protestant pastor. Unless these seekers for help are driven by utter despair, they will not come to the minister's home, and even when they do they fear to speak freely. The likelihood of interruptions and the possibility of eavesdropping stop their mouths. Small children proverbially have big ears and loose tongues, even parsonage children.

**R**ARELY can the minister meet with such people in their homes. Young people in particular have no privacy, but always they have many problems. Psychologically it is better for people to come to the minister than for him to go to them. Most people feel quite secure in a church. It might be described as neutral ground. Although a public place, the minister can fend off interruptions more easily than at home. For effective counseling a suitable place of meeting in the church is essential.

There should be nothing secretive  
(Continued on page 36\*)

## Magnetic Tape in the Church

By Charles Westcott



**A BEAUTIFUL CARILLON** may be too expensive to install in your church. But that's no reason you can't enjoy the glorious sound of bells every Sunday. Record your favorite peal on long-lasting magnetic tape, then

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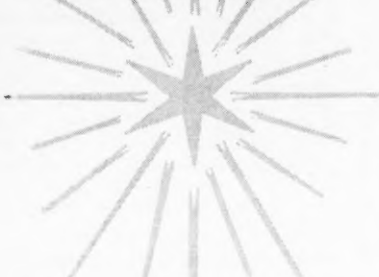
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# visual aid REVIEWS

By WILLIAM S. HOCKMAN

To locate the audio-visual materials reviewed in these columns, first telephone or write your nearest film library. If materials are not available there, write to the producer or distributor (addresses listed at end of the reviews). Some producers have regional libraries, one of which may be in your vicinity. If not, a producer will service you from his headquarters or direct you otherwise. Films are usually rented by churches rather than purchased. Filmstrips, on the other hand, are nearly always purchased, seldom rented.

## Films

Churches will soon be looking for films related to next year's home mission theme, the Indian American. There are available short background films that span a broad range of ages. **WEAVERS OF THE WEST** is such a film. The camera beautifully records the daily life of a Navaho family, especially the activities connected with weaving. There are many instructive and satisfying close-ups, and the film ends with shots of a Navaho social gathering. A companion film, dealing more with the Navaho land, erosion, crops, transportation and the gradual changes in customs, is **CANYON COUNTRY**. In both the photography is excellent, the commentary informative and well-spoken. (Avalon Daggett Productions; color; each 12 min.; can be rented from A-V libraries of certain state universities.)

**DAY OF DECISION** is colorful, documentary and authentic. It presents indirectly the crucial problems confronting the Indian, especially the Navahos and Pimas. We see the church at work, through flashbacks of how two young people, now married, came to dedicate their lives to Christian service among their people. This is a film for young people and adults, not children. It has warmth and appeal, and will deepen understanding and broaden sympathy. (Presbyterian Distribution Service; color; 44 min.; rental \$12.)

**SONG OF THE SHINING MOUNTAINS** is the story of a handsome, spiritually sensitive Navaho Indian lad. The government Indian school has just about educated him out of one world—the old tribal ways—but not quite gotten him into the new—the white man's world. Caught between these two, and seeing the grinding poverty and degradation of his people,



"Song of the Shining Mountains": a Navaho boy is torn between two worlds.

ple, he despairs of ever entering the new and turns back to the old superstitions and magic. A missionary's friendship, together with the rebirth of the Navaho boy's Christian convictions, saves him just in time. The treatment is dramatic, not statistical. It will make youth and adult groups think, and perhaps move some to action. The photography is good; commentary is pleasing and effective. Recommended for young people and adults. (Broadcasting and Film Commission; 28½ min.; color rental \$12, B&W \$8.)

What does it mean to a small boy to be "sentenced" to two years in a hospital? What is the broader mission of the church-related hospital? These two questions are nicely answered in the beautiful film, **THE WHOLE CHILD**, an Alan Shilin production and one of his best. It is sensitive, compact, a documentary with a subjective slant. The usefulness of this film is in no way limited by denominational references, and it is highly recommended to church and community groups. (Protestant Episcopal Church; color; 28 min.; rental \$8.)

Though neglected, the project method of teaching is not out of date. This is one of the reasons why **TEACHING IN THE CHURCH SCHOOL** should be seen by church-school teachers and all those involved in their training. It shows us a Junior-High class learning by means of the project method, including such specifics as discussion, drama, poster making, Bible reading, worship, chalkboard work, and visual aids. This is a documentary (Continued on page 24★)

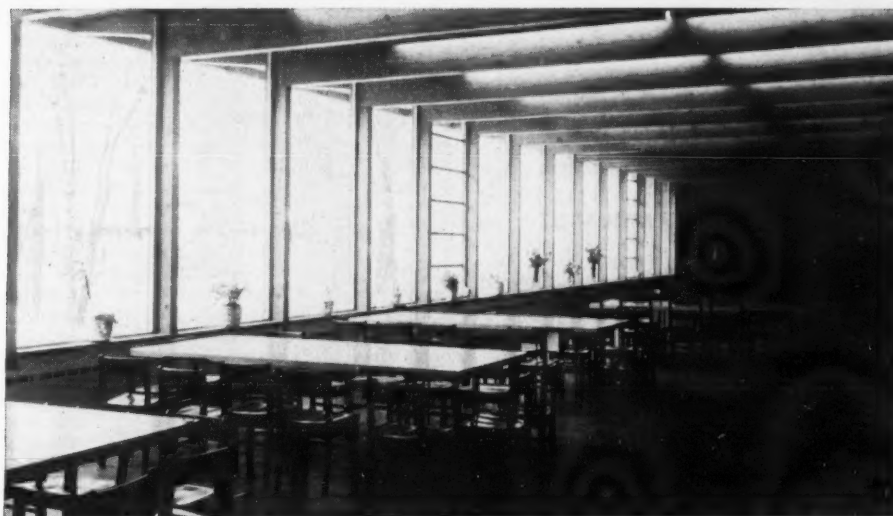


Glass walls and garden court of this Michigan church's educational building give feeling of space. Glass is fine too for showing kindergarten cutouts.



## From Cubbyholes to Open Vistas

Big primary department windows almost literally bring the outside in. Fluid arrangement of interior throughout makes future expansion simple as well as reasonable.



**I**N building for the church school the emphasis has shifted in recent years from dividing up floor space into small rooms to the flexible use of large areas.

Individual classrooms, particularly for the primary and junior departments, have often proved disappointing in actual use. The partitions may have been so flimsy that they stopped little sound, or else the plaster has been so hard that noises reverberated wildly. Rarely, also, can such rooms be used for more than forty minutes a week. From the point of view of present building, they are very costly.

Departmental rooms, accommodat-

ing several classes, are looked upon with increasing favor. Thanks to the development of acoustical materials, conflicting sounds can be kept under surprising control. We have seen seventeen primary classes getting on rather well in one large room with an acoustical ceiling. Large rooms can be used for multiple purposes. The cost per pupil accommodated can be much less than where separate classrooms are provided.

These new tendencies have been given a striking demonstration in the educational building recently erected by the Zion Evangelical and Reformed Church of Mount Clemens, Michigan.

It is remarkable for two features: the continuous use of glass in the exterior walls, and the fluid arrangement of the interior.

Aside from the kitchen and the assembly hall, plate glass forms the outside boundary of each room. This is truly a building "unwrapped."

**ALTHOUGH** the pre-school children have used these glass-enclosed rooms through the winter, there has been no complaint of the cold. It has not been necessary to use double pane glass. In the past, much of our heat loss from windows has been through the cracks

(Continued on page 37★)

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(Continued from page 22★)

film, with the camera recording the study of a unit of lessons on "What It Means to Be a Christian." It has much to say to the open-minded. (Methodist Publishing House; B&W; 28 min.; rental \$5.)

What happens when a parish minister gets so deeply involved in meeting the moral and spiritual needs of his parishioners that he has no time to prepare a special Easter sermon, is sensitively presented in **THE MIRACLE OF LOVE**. (During Easter, 1955, this was shown on many television stations under the title, "The Day Before Easter.") As a document taken from life, it will interest and instruct. Fine for any season and for the Sunday-night meetings of youth and adult groups. Especially good for seminary students. (Family Films, Inc.; B&W; 45 min.; rental \$12.50.)

**THAT THEY MAY SEE** is an interesting and stimulating film showing the various ways the church is using modern communication media to proclaim its message across the world. We see a mobile unit at work in Burma; the use of non-projected visual aids in the training of African leaders; the wide use of motion pictures in Japan; and how Radio Station HLKY in Seoul, Korea, is reaching the masses. Excellent informational film for youth and adult groups. (Broadcasting and Film Commission; color; 15 min.; rental \$5.)

**VISION OF VICTORY** deals with Protestant Episcopal mission work in the Philippines by showing the experiences of a seminarian who works summers in northern Luzon. There are very good sequences on the Moslem Moros, on seminary life, on native practices and customs. In showing the nature of the missionary enterprise in the Philippines, with denominational references, the film does not limit its usefulness to other communions. Technically good; recommended for young people, adults. (Protestant Episcopal Church; 28 1/2 min.; color; rental \$8.)

**THE HIGH ROOM** is for teenagers. In full color animation, this tells the story of Cotton Patch, a newcomer to a youth group which meets in the tower of the church (hence the title). To help the group understand their need to reach out for other youth, the adult advisor explains Cotton Patch's past. This comprises the principal subject matter of the film. In winning Cotton, the group learns a lot, and so will the young people who see and discuss the film. Recommended. (Cathedral Films, Inc.; color animation; 22 min.; rental \$8.)

**GOSSIP** is a power-packed film on that subject. When a high-school boy spreads false rumors about a girl, her reputation is damaged until the lad is made to see the wrong he has committed and publicly repudiates the story. Highly recommended for discussion use with youth and/or parents. (Sid Davis Productions; 10 min.; B&W; inquire about rental.)

A child wanders into a church school



A child introduces a family to a new way of life in "This Way to Heaven."

out of curiosity. His parents get interested and, months later, the whole Wheeler family, neglecting church up to now, get a new lease on life and become faithful members. This dramatic and appealing story is told in **THIS WAY TO HEAVEN**. (Concordia Films; 30 min.; B&W; rental \$9.)

**OF BOOKS AND SLOTHS** uses the habits and anatomy of nature's champion slow-motion creature, the sloth, to indicate that some scientific books contain scientific errors while the Bible contains no errors, contradictions or fallacies. This fact, the film strongly suggests, points to the divine character of the Bible. A useful film when you want to convey this message to youth and adults. (Moody Bible Institute; color; 45 min.; rental \$12.)

Two ideologies in basic conflict are shown in **REVOLT IN BERLIN**. A young American, a recent convert to a theologically conservative faith, goes to Germany and there renews his friendship with a young woman who is deeply and sincerely cynical about religion. As she progresses toward a change of heart, we get to see, via some smuggled newsreel footage, something of the East Berlin riots. (Providence-Barrington Bible College; B&W; 60 min.; available for rent from college.)

Does the church have any responsibility for Johnny or Tommy's safety? Indirectly, yes. That's why such a film as **DICK WAKES UP** should be shown to Junior and Junior-High boys and girls—in order to show the need to use safety sense when walking, biking and playing. (American Automobile Association; 14 min.; B&W; from local AAA clubs free.)

**BACK TO LIFE** presents the case history of a man who had a nervous breakdown—from his early symptoms, through hospitalization, and back to his old job. This is a good film to show to community leaders: ministers, doctors, lawyers, organization heads. (Mental Health Materials Center; B&W; 30 min.; rental \$6.)

Change the names of the principals (Ann and Adoniram Judson) and **ORDEAL IN BURMA** could be a documentation of almost any place in southeast Asia today. This "Cavalcade of America" film, which shows the plight of the Judsons as they were caught in the Burmese-British War of 1824, is dramatic, stirring, impressive. When the church is studying the spreading of the Gospel in a

changing world, here is a film chapter from the past that young people and adults of any church can see with great profit. (Du Pont Co., Advertising Department; B&W; 26 min.; free.)

Most people will enjoy OPERATION ATTIC. A couple remodels an old attic into an attractive, useful room. If you're the do-it-yourself type, as so many people are these days, you'll enjoy this film because it shows you how. (Western Pine Association; color; 20 min.; free.)

#### Filmstrips

It took a typical big-city neighborhood house a year to win Peter—a teen-ager with early symptoms of delinquency. In showing how it was done, we learn a lot about the program and approach of such Christian centers as they reach out to serve individuals and families. ONE WAY STREET is useful in developing understanding and support for this type of Christian outreach. (American Baptist Convention; B&W; 80 frames; script; rental \$1.50; sale \$3.)

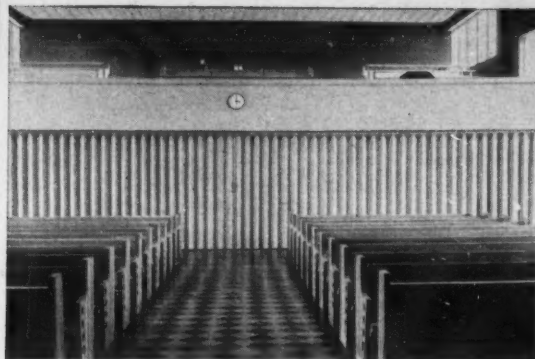
THE VILLAGE PATH describes what a Bible woman does in South India—and the work is pretty much the same whether in India, Korea, Thailand, the Philippines or any other country. (American Baptist Convention; color; 56 frames; script; rental \$3; sale \$5.)

A missionary-artist gives us the pictures for the filmstrip, A CHRISTIAN FESTIVAL, and they are very good. (American Baptist Convention; color; 42 frames; script; rental \$2; sale \$4.)

STRANGERS IN THEIR OWN LAND is a discussion-informational filmstrip on the Indian American for young people and adults. It shows a family leaving the Pine Ridge Indian Reservation in South Dakota and re-settling in Rapid City where the Community Service Center aids them in countless ways in beginning life in new surroundings. Recommended for youth and adult groups. (Friendship Press; color; 74 frames; script-guide; sale \$5.)

#### Sources:

American Automobile Association, 1712 G. Street, Washington 6, D.C.  
American Baptist Convention, 152 Madison Ave., N.Y. 16  
Avalon Daggett Productions, 441 North Orange Dr., Los Angeles 36  
Broadcasting and Film Commission, 220 Fifth Ave., N.Y. 1  
Cathedral Films, Inc., 140 N. Hollywood Way, Burbank 6, Calif.  
Concordia Films, 3558 South Jefferson Ave., St. Louis 18  
Du Pont Co., Wilmington 98, Del.  
Family Films, Inc., 1364 N. Van Ness Ave., Hollywood 28, Calif.  
Friendship Press, 257 Fourth Ave., N.Y. 10  
Mental Health Materials Center, 1790 Broadway, N.Y. 19  
Methodist Publishing House, 810 Broadway, Nashville, Tenn.  
Moody Bible Institute, 820 N. LaSalle St., Chicago 10  
Presbyterian Distribution Service, 156 Fifth Ave., N.Y. 10  
Protestant Episcopal Church, 281 Fourth Ave., N.Y. 10  
Providence-Barrington Bible College, 100 State St., Providence 8, R.I.  
Sid Davis Productions, 2500 South Le Brea Ave., Los Angeles 16  
Western Pine Association, 510 Yeon Building, Portland 4



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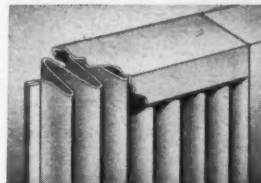
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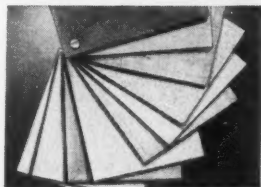
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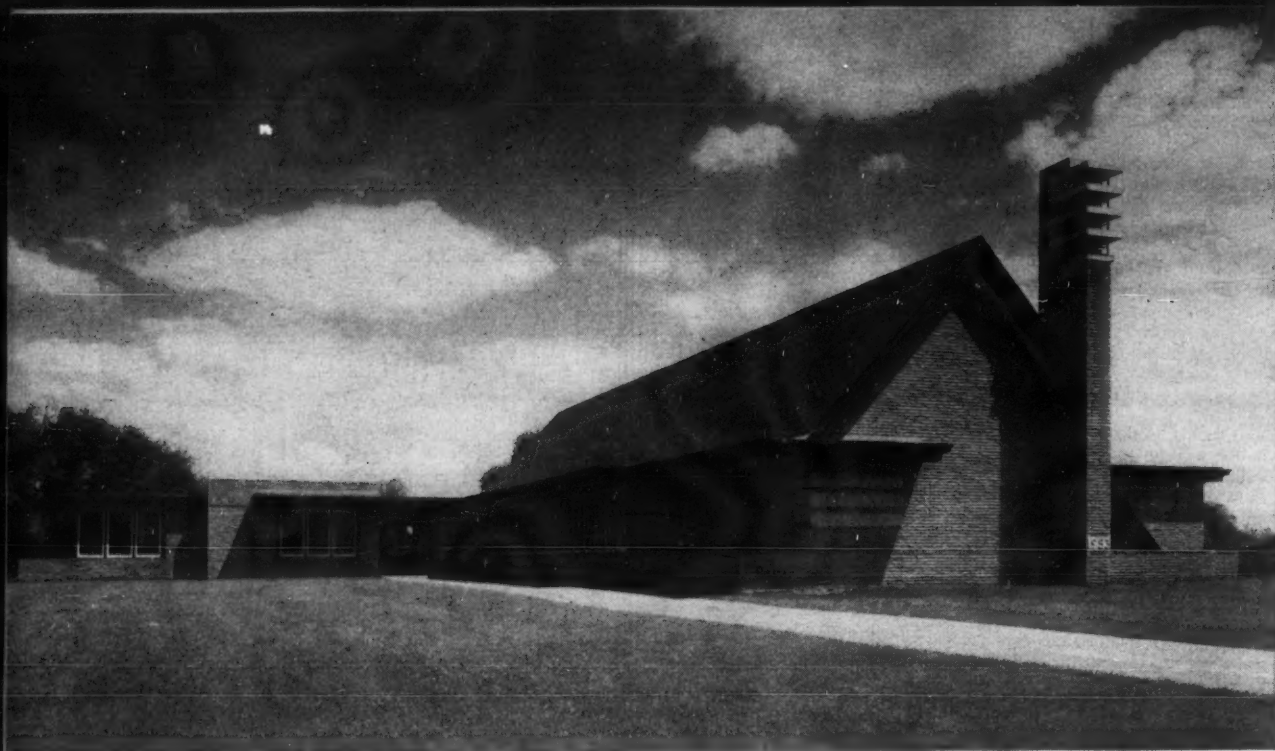
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In Canada: FOLDOOR of Canada, Montreal 26, Que.





ARCHITECT: CHARLES E. STADE

## A CHURCH FOR TODAY... *and Tomorrow*

The stark, clean lines of this contemporary church will speak as reverently to coming generations as it does to present one

By DECATUR RIGGS

**E**VEN if a sign with foot-high letters were planted on the lawn, the statement made by the clean, bold lines of contemporary-styled St. Paul Lutheran Church in Oak Lawn, Ill., couldn't be more obvious: "Truth, permanency, reverence."

Built largely of unadorned brick and unpainted wood, St. Paul's uses materials in their true form—neither disguised nor worked on—and the result signifies truth and honesty. Reverence is manifest throughout, especially in the sharply peaked roof which is like two hands in prayer.

The entire exterior and interior convey a sort of cleanliness—not merely a Dutch-kitchen cleanliness, but a spiritual cleanliness.

The plan of this new plant has a textbook simplicity. The low masonry walls are topped by the steep asphalt-tile roof over the nave. Level roof areas cover the remainder of the structure. The 32-foot tower, of abstract

design, is integrated into the front gable of the church. All siding and trim is creosote-stained, with the exception of accent-colored areas under the eaves and on the doors and windows.

The narthex is set back into the base corner of the building. It opens into the nave, the "overflow" area, the church office, the pastor's office and a corridor to the coat room, kitchen and washrooms. The choir balcony is accessible from the secondary entrance to the church. Seating totals 540.

The "overflow" area behind the nave serves also as a meeting place and, with a folding wall, becomes two classrooms.

In the auditorium all proportions, colors and materials have been designed to carry the eye forward to the 12-foot brick altar and the wooden cross above it which carries a stylized figure of Christ in carved wood, lighted during services. The pulpit, also brick,

and the altar are decorated with carved-oak symbols. A sacristy, immediately off the chancel, provides for the pastor's retreat. Adjoining are an ushers' room, storage areas and a lavatory.

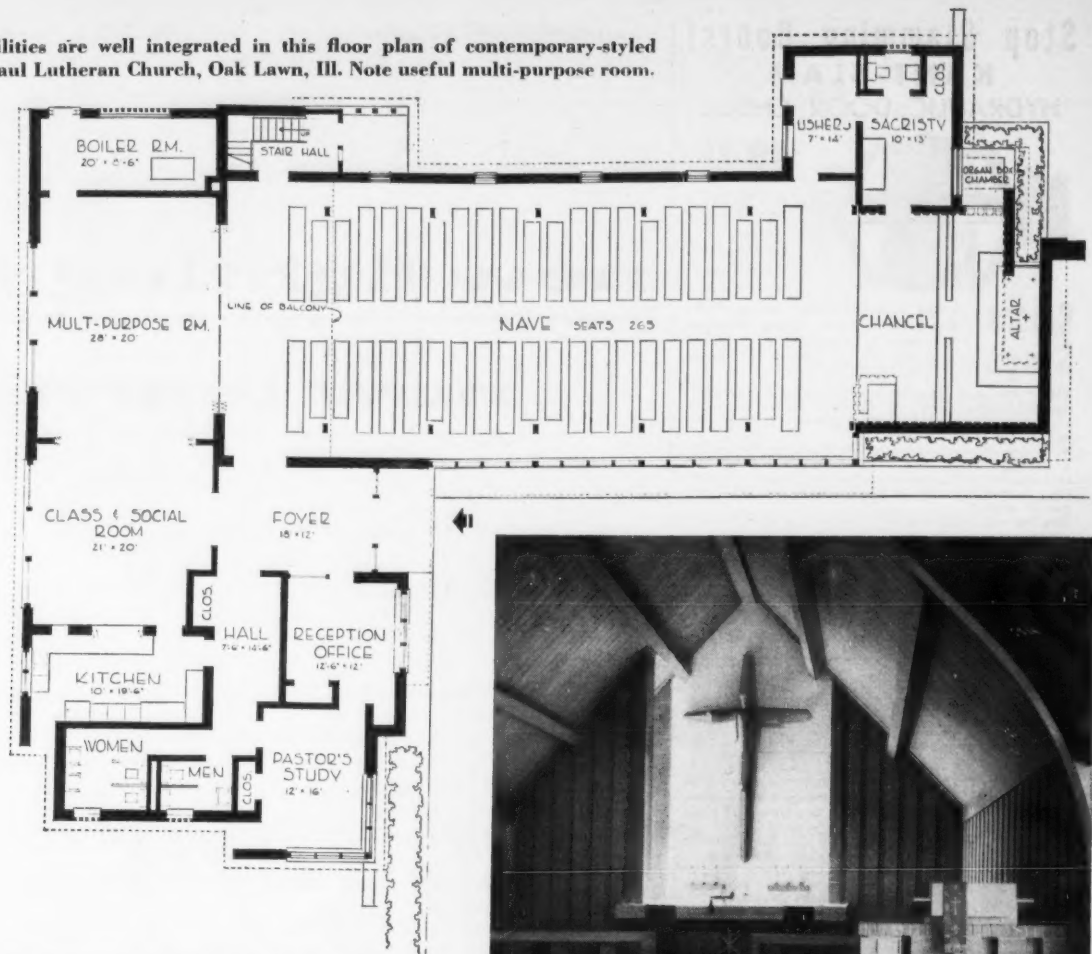
Most of the interior walls are built of the same face brick as used on the exterior. Whatever coldness this might result in is mitigated by the warmth of the exposed wooden ceiling with its laminated trusses, its purlines and beams covered with pine planking—stained and varnished only to preserve the natural color of the wood.

Four stained glass symbolic windows, set into the east wall of the nave, were designed by the Rev. A. R. Kretzman—an authority on church art and liturgy. The west wall has 52 feet of continuous cathedral glass windows.

Illumination is by concealed cone lighting. The building is heated by a hot-water convector system.

(Continued on page 31★)

All facilities are well integrated in this floor plan of contemporary-styled Saint Paul Lutheran Church, Oak Lawn, Ill. Note useful multi-purpose room.



**Right:** The chancel features brick walls, brick altar and pulpit, wooden ceiling. Stylized carved-wood figure of Christ, clothed and crowned, is on wooden cross.

**Below:** Whatever "coldness" the brick walls might convey is well compensated for by the warmth of the exposed wooden ceiling which carries a natural finish.

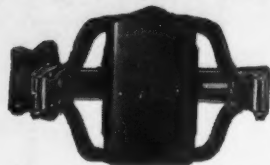


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New lights should be the first step toward almost any church improvement, whether in sanctuary or Christian education facilities.

This is particularly true of redecorating. How a particular color registers on our eyes depends, first, upon the intensity of the light to which it is exposed and, second, on the other colors which are next to it. How deep a color can be used depends upon the illumination which it receives. The only place where colors can be selected intelligently is under the light to which they are to be exposed. For this reason new lighting should come before new decorations.

The same principle holds for other changes. Often the purpose behind remodeling is to secure a stronger center of interest. The effectiveness of the new communion table and new hangings, for example, will depend fully fifty per cent upon the lighting. Again—start with the lights.

Nearly all church lighting is obsolete. We are still in the shadow of the old kerosene light, which had to cast its light in all directions. When electricity arrived, many congregations merely substituted bulbs for lamps and went on as before.

Indirect illumination from trough lights around the side of a room has been tried in several cases. Such lights take the maximum of current per foot-candle of light delivered at pew level, because the light is directed against the ceiling and then reflected down.

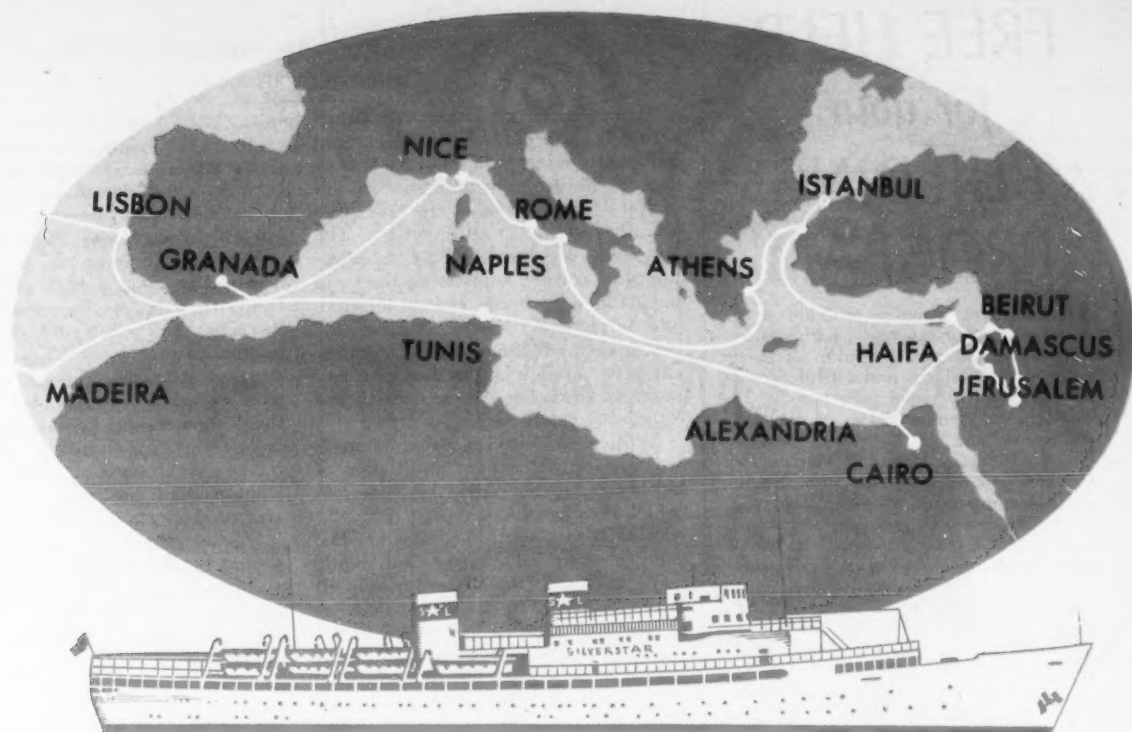
Unless the room is relatively narrow and the ceiling low, it is difficult to light the center of a church in this way. It has the further disadvantage of over-emphasizing the ceiling and thereby distracting attention from the worship center.

In modernizing lighting in sanctuary or classroom, certain principles should be kept in mind.

Our eyes find it painful to look toward a light—as every night-time automobile driver knows. Any exposed source of light makes us uncomfortable. Our eyes should never meet light head on; they should rather go with the light. Headlights are a joy—to the people behind them. This principle outlaws any exposed light bulbs anywhere in a church. It questions any form of light which comes directly toward the eye. Many are the headaches and great the drowsiness induced by exposed lights. This is probably the greatest single cause of discomfort in the church auditorium.

**T**ODAY the emphasis has shifted from where the light starts to the place where it arrives. In the past we have sought to pretty up our lights by decorating them with lanterns, bowls, shades. If the light that shines out horizontally is kept dim, there is something to be said for these fixtures. However, the present tendency is for the source of light to be removed from the normal range of vision. This is done by either hanging it high, recessing it in the ceiling or by putting it flush against the ceiling. Light is invisible until it hits something. Today we seek for beauty primarily in the way light plays upon the objects which it illuminates. (Continued on page 30★)





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Building Committee Chairman  
(name and address) .....

Architect (name) .....

Please send *Kit* to: ☐ the minister  
☐ the building committee chairman

## NEW LIGHTING FOR NEW LEARNING

(Continued from page 28★)

The great virtue of modern lamps is that they direct their rays. The old bulb scattered its light in an arc of 360-degrees horizontally and another arc of 360-degrees vertically. Its rays quite literally rode off in all directions. The new lights are aimed. By proper selection and correct adjustment they can be made to do just what is desired, and no more. You can draw a line across a church and a lighting engineer can give you day on one side of it and night on the other. We are masters of light as never before.

With new lights and new controls we can adjust the light in all areas of a church to the particular functions which they serve.

Let's begin with the outside. The entrance to the House of God should be, I think, always bathed in light. If there are steps, a light should shine on them. The door should gleam in the darkness. Warm lights within should proclaim a message of welcome. And somebody should see that these lights are turned on whenever the building is in use and there is even a shadow across the sky.

Inside the building, light is even more important. The social rooms of a church should be cheerful, but they do not need over-strong illumination, unless they are also used as class areas. But there should be no dark spots in a kitchen. Light is the enemy of dirt.

Rooms for the smaller children should be cheerful without being glaring. The older classes need light by which to read and write.

In the sanctuary the lighting should serve two purposes. It should make reading easy whenever that is called for. At other times it should build the atmosphere of worship.

Church lights should be controlled

by a rheostat, which should be in the entry to the room rather than in the room itself, and should be operated by a responsible person who can give it his undivided attention. This rules out both minister and organist.

What are known as down-lights, recessed in even a high ceiling, will throw their beams for an astonishing distance, and will enable worshipers to read at pew level. They should be stepped up on the rheostat whenever it is necessary to read, but at other times they should be turned down. I have been in churches where the lights were turned out during prayer—but if there are many prayers in a service this gets a bit distracting.

The attention of the congregation should be directed by concealed flood and spot lights. In many churches during much of the service the communion table may be bathed in light. When the choir is singing an anthem, the illumination playing upon them might well be increased. During the sermon the "house" lights and choir lights should be dimmed or turned out, with a strong spot directed at the preacher from an angle of 45-degrees. This will make it easier for the people to pay attention to him.

A great variety of lighting receptacles and bulbs are now available for all the needs of churches. There can be no blanket prescription, because each church presents a different problem. Lighting specialists are needed to make recommendations to meet your own problems.

But this much can be said: the quickest and cheapest way to give a church a new look is to modernize its lighting. And the best learning situation is one in which the illumination level is exactly right. THE END

## WHAT MAKES A CHURCH 'CHURCHLY'?

(Continued from page 11★)

yet they are being less used than formerly. They cost more to make and to install. An architect has aptly described such windows of frame construction as "tortured wood." Wood can be bent, but it resists the process and tends to bounce back. Unless stained glass is used, some way of controlling the light from a window must be developed, and this is difficult with a round or pointed top. Windows are no longer "holes in the wall" but are grouped together. With such an arrangement square tops are almost inescapable.

The disappearance of the old craftsmen, and the high wages demanded by their successors, is discouraging the elaborate decoration of any building.

This is largely economic necessity but it is also to some degree a matter of choice. The current thought is that a building should state its function simply but emphatically. As applied to churches, this means that there should be some one feature that says "church" so effectively that there is no need for further elaboration of the religious purpose of a building in its details. We have seen that this can be done with a steeple or cupola, by the treatment of the entrance and by the mass of the building itself. The complaint can be made that the only one of these features which really preaches is the steeple, which few can afford.

This brings us back to the need for one dominant symbol. The universally

accepted emblem of the Christian faith is the *cross*. Any building with a cross on it is recognized by all comers as a church. It identifies a building beyond the shadow of a doubt. This brings us to the question, "How can this be done in a way that is acceptable to Protestants?"

We have already objected to crosses that are in any sense "stuck on." This applies not only to crosses on pylons but to little crosses over the doors or surmounting the front of the ridge pole. A principle that may be followed is this: the cross should never be merely a form of decoration. It is something like the flag in that it is a significant symbol and as such is entitled to a certain deference. Flags are not stuck around, and neither should crosses be so treated. One cross on the exterior of a church is enough, but that one cross should be dominant.

A happy application of this principle is to build the cross into the structure of a church. A cross dominates the area above the door in the Congregational Church at Paso Robles, Calif. An effective use of the structural cross is found where the chancel end of a church faces the main highway, with the entrance away from the street. The Church in Silver Lake, Cuyahoga Falls, Ohio, catches the eye with a dark cross against a white background. In Menlo Park, Calif., the highway end of the Episcopal Church is dominated by a wooden cross against a plaster background which is illuminated at night.

How to use building materials in such a way as to speak of God to the man on the street is a fascinating problem on which many minds will work in days to come. This is *sure*; there will be fewer churches which are simply copies of other churches. There are going to be fewer Greek temples and specimens of "courthouse architecture."

No one can predict what their precise form will be, but the churches of the future will be obviously and inescapably houses of God. **THE END**

#### A CHURCH FOR TODAY . . .

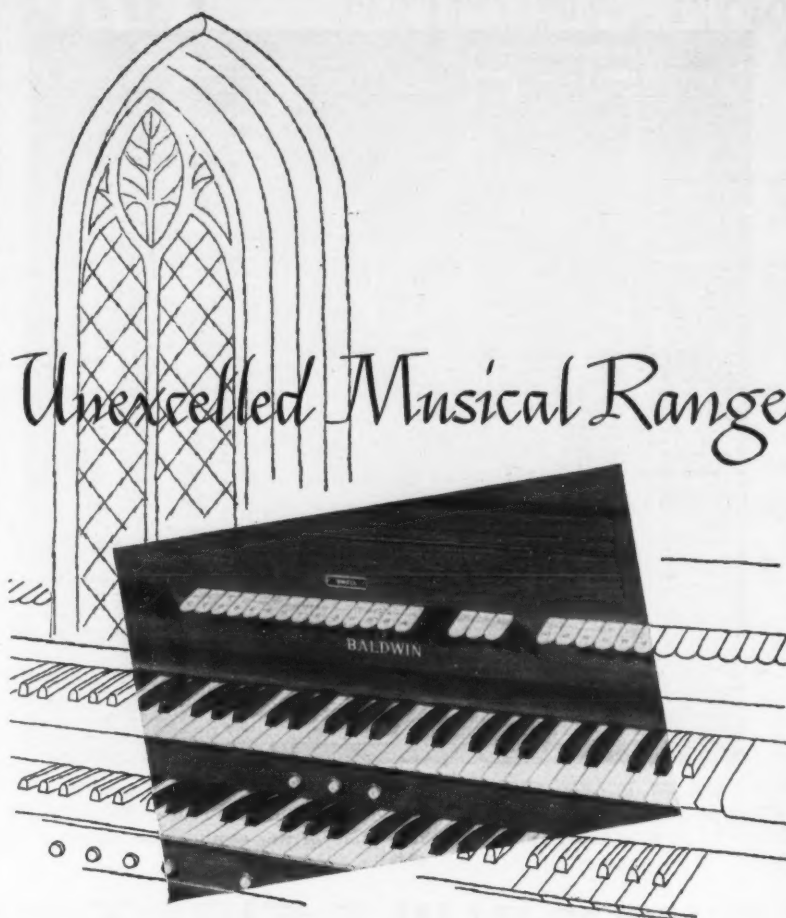
(Continued from page 26★)

Declares the architect, Charles E. Stade: "Throughout the building, the wood, brick, steel, stone and glass are integrated to fulfill a liturgical function for the congregation."

A parsonage costing \$16,000 and harmonizing in style with the church has been erected just east of it.

Founded in 1948, this is the congregation's first building. Constructed for \$103,000, it is now appraised at \$165,000. Starting with 16, St. Paul's now boasts 500 communicant members.

**THE END**



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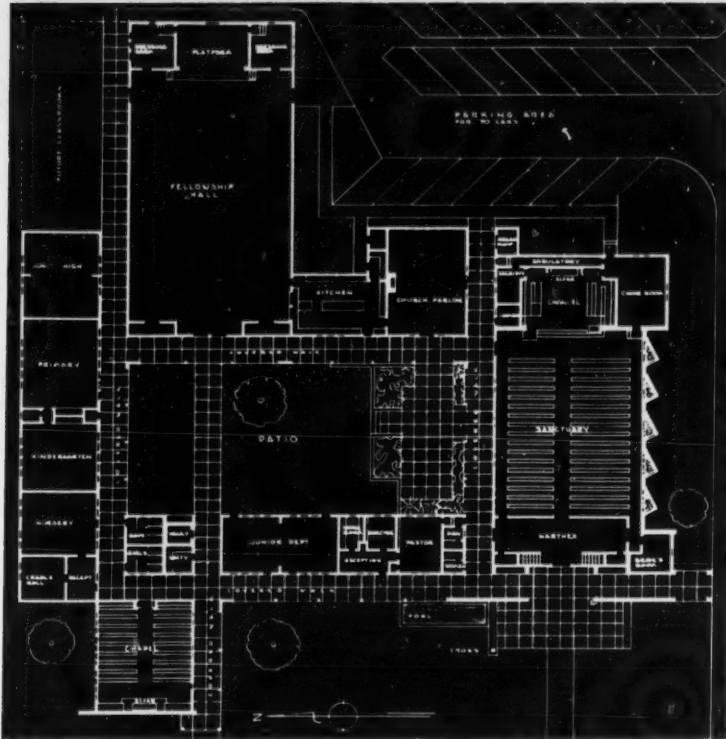
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By CLINTON CRAIG



Below is the scale model, built by architect Frederick Hodgdon, of the projected church plant of First Evangelical United Brethren Church, Santa Ana, Calif. Above: The floor plans of this campus-type church.

PROBABLY one of the fondest dreams of a church architect is a building committee who would tell him how much they could spend, the facilities they desired and then gave him carte blanche to go ahead and design and build the plant.

To the best of our knowledge this dream has never been realized. Instead the architect must draw up a complete set of blueprints and "renderings" for the building committee to hem and haw over. The trouble is that most people can't read blueprints and many find it difficult to visualize in three dimensions a two-dimensional rendering.

Frederick Hodgdon of Newport Beach, Calif., is one church architect, however, who has solved these problems, at least in part. It is his practice to build a model of the plant before the final drawings are made. This model is accurate in scale and complete in every detail. The committee, and the congregation too, can thus see *exactly* how their projected structure will look. There's no need to puzzle out blueprints or be bedazzled by renderings. Here, in all three dimensions *are* the buildings, completed and landscaped.

## THEY BUILT FIRST IN MINIATURE



In the case of First Evangelical United Brethren Church, Santa Ana, Calif., the congregation was pleasantly overwhelmed by the full-dimensioned sight of their new church. And their delight was translated into an all-out effort to get the project under way.

The impressive, quarter-of-a-million dollar plant is now under construction; it will be in use before the snow flies.

Organized in 1881, the church is one of the oldest in Santa Ana. It outgrew its downtown building, bought a four-acre site on the outskirts of town and here its new plant is now rising.

The group includes a sanctuary seating 450, classrooms accommodating 600, a dining room, kitchen, offices and accessory units. The buildings are planned around and open onto a large central patio. This patio will be used for outdoor services, barbecues and other social events. It is well shielded from street sights and noises. There is parking for 100 cars.

The exterior walls are stucco with random stone and redwood trim, windows are steel sash, the roof is covered with asbestos shingles.

The sanctuary is paneled in mahogany. Mosaic tile serves as a background for the carved-wood reredos in the chancel.

Architect Hodgdon declares: "The one outstanding problem we have today in designing and building churches is to devise methods of construction that will keep the cost within a budget, but also result in a dignified structure. In the design and construction of First Evangelical we have employed, after considerable research, the most simple and economical methods, such as using arched steel bents in the framing of the nave and sanctuary and three-inch sound-absorbing grooved steel sheathing. In the entire plant we have relied on pleasing forms, yet we have preserved a churchly character." The over-all cost of the building is \$11.54 a square foot.

The Rev. Wesley H. Roloff is minister; Paul Andres is chairman of the building committee. THE END

### Notes on New Churches

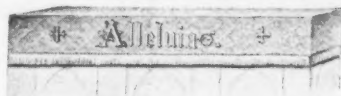
#### GLASS WALL

First Methodist Church of Niles, Ohio, which lost its centrally located building by fire, is building a new church on a wooded hill which faces a park, thus giving the congregation a sylvan setting for its house of worship in contrast to the noise and dirt surrounding its former building. Worshipers will look out through a glass wall northward into the woods.

HAROLD WAGONER, architect  
ROBERT ANDERSON, pastor

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## WHERE COLOR IS AN EDUCATIONAL TOOL

(Continued from page 14★)

other needed facilities. It also freed formerly crowded offices in Children's House for use as church-school rooms.

Expansion of the church was accomplished by adding two bays to the nave, building a new chancel and doubling the size of the transepts. This increased the capacity by 170 seats. The normal choir seating was increased from four to 24 with room in the enlarged chancel for more by using folding chairs. Total cost was \$400,000.

The matter of decoration now came

to the fore. In this area, Hitchcock Church was in an enviable position for it had as an active member of the congregation one of the country's outstanding interior decorators: James Pickering, vice president of Amos Parish Co., N.Y.

Mr. Pickering did the complete job from top to bottom. He decided on all color schemes, selected all the furniture, draperies, carpets. His services constituted part of his contribution to the building fund.

At the outset Mr. Pickering was aware of the strange paradox that exists in many churches. The nave and sanctuary are usually alive with color; some are almost garish with their stained glass windows, frescoed walls, blood red carpets, gilded organ pipes, dark, highly polished woodwork. But enter the offices, the parlors or the church-school rooms and what do you find? Hardly any color at all! The décor here will be white walls and dull brown furniture and woodwork, a neutral floor and neutral draperies, if any.

Mr. Pickering was determined that this imbalance would not prevail at Hitchcock. Everywhere, from the formerly nondescript church basement to the new offices, Mr. Pickering applied color with an unrestrained but artistically skillful hand.

**T**HE results were emotionally uplifting and warmly admired by the congregation. Not many had ever seen the interior of a church building blossom forth in such wall-and-floor combinations as yellow and gray, yellow and blue, gray and beige, with color accents such as chocolate, cherry red and green in the draperies. Each of the twelve classrooms on the third and top story was painted in a different color scheme, three walls in a single shade and the fourth, with the window, in a contrasting color.

As Mr. Pickering explains, "Religion isn't a dark, gloomy thing. It's something light, wonderful and fresh."

For economy's sake, cinder blocks were used for inside walls. Says Mr. Pickering: "Right off the bat I had a good texture to work with. Cinder block is very porous and soaks up a lot of paint, yet we needed only two coats. One of the modern rubber paints was used as a base."

The decorator is aware that cinder blocks are "great collectors of dust" but, "they also keep tiny fingers off the wall," he notes.

The first floor of the new building has a large reception room, capable of accommodating about 60 people; a small kitchen; a choirmaster's room; and dressing rooms for choristers. On the second floor are the offices of the minister, associate and assistant ministers and the secretaries; also, the kindergarten and a conference room. The third floor is partitioned off into twelve permanent classrooms for the primary department. There is also a large assembly room on this floor.

The fourth, fifth and sixth grades are housed on the first floor of Children's House and the junior high-school classes, composed of the seventh, eighth and ninth grades, are on the top floor. Before the construction of the new building, almost the entire Sunday school, with the excep-



—new Mutschler kitchen at Trinity Church, Berwyn, Illinois

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tion of the kindergarten, was located in the Children's House.

The most cheerful and friendly room in the new building is the John Hancock Room on the first floor. It was named after a prominent retired industrialist, and is used for teas, receptions, the Sunday morning coffee period and general meetings.

"It seems to fit everybody's taste," Hitchcock's pastor, the Rev. Robert W. Youngs, remarked. "You often hear people exclaim: 'What a friendly room!' It's nice that a room conveys that feeling because that is how we want every person to feel who walks into the building."

A wall-to-wall carpet of rose-beige broadloom contrasts cheerfully with gray-green walls. Dark brown draperies have bright red accents and gray-green leaves and repeat the color accents of furniture upholstery which is dark brown, dark green and a combination of both.

"Normally, you wouldn't use overhead lighting in a room like this," Mr. Pickering points out, "but when you have large meetings—as many as 60 people—you need additional light. We employed an illumination technique that you often see in fashion-apparel showrooms by skillfully meshing the lamps with the overhead lights."

The decorator "pulled the large front bay window together" by skillfully draping it with nylon curtains. Each of the windows is treated as a focal point so that they are singled out as "stages" of light.

**T**HE over-all tone of the Hancock room is one of quiet cheerfulness. The walnut furniture is simple in design. The table tops are impregnated with a plastic that makes the surface easy to clean. This is one of three rooms which have plastered walls. The ceilings in all the rooms are white.

The respective dressing rooms for the men and women of the choir can each accommodate 50. Louvre doors were installed on closets to eliminate the cabinet look and give a decorative tone to the rooms.

A gay, cheerful sewing room is located in the basement on a half level since the rear of the room is built into the slope of the hill. A bright yellow asphalt tile floor is combined with mauve-gray walls. The translucent curtains on the single window provide a delicate frothy effect and repeat the room's color scheme in gray and yellow flowers, with dashes of green. The occasional chairs are covered with a turquoise fabric.

On the second floor, Mr. Pickering's color schemes were dictated by the use of a blue carpet which the church salvaged in the interests of thrift. The carpet was previously used in the sanc-

tuary. It was taken out of storage, cleaned, cut in strips and sewn to provide wall-to-wall carpeting.

With the exception of the minister's study, which has plastered walls and is set off by itself, Mr. Pickering treated the other four connecting offices as a suite. He selected gray upholstery and soft, grayish-white draperies, with a leaf motif repeated in grays, browns and bright coral. The desks are blonde oak, covered with beige-gray plastic tops. The side chairs are covered in red coral.

The conference room provides a warm, pleasant setting for Session and

board meetings. Bright yellow walls complement the blue carpet and the blue-green upholstery which covers the caneback walnut chairs. The use of venetian blinds "reduces" unusually wide windows and smoothly blends them in with the room's decor. The draperies have blue, blue-green and yellow patterns on a white background.

The pastor's study is handsomely done in shades of gray, accented with red. Walls, carpets and draperies are gray; the sofa is covered in a charcoal-colored fabric, the club chair in blue-gray, the pastor's desk chair and side



Pilgrim Congregational Church, Lansing, Michigan. Architects: Manson & Carver

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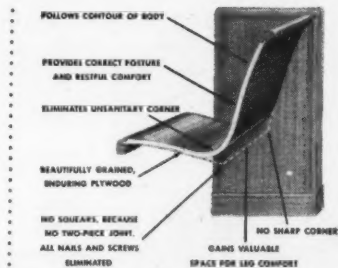
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chair in red. The draperies have an overprint of gray leaves, with red accents.

Bright yellow walls and a gray asphalt tile floor with deep pink squares enliven the kindergarten room. Zoo motifs of animals and cages are used on the draperies in combinations of yellow, reds, blues and greens. The insides of the tall brown bookcases are painted red to match the floor and draperies. The blackboard is a pale green plastic material on which chalks made with a soap base are used, thus eliminating the traditional chalk dust.

In the Sunday-school assembly room on the third floor, Mr. Pickering was faced with the problem of keeping the decor bright and cheerful, but avoiding any hint of gaiety. "There is a difference between cheerfulness and gaiety, but sometimes the line of demarcation is so fine that it is easy to go astray," Mr. Pickering declares.

Three walls are pale yellow-gray and the front wall, where the altar stands, is a dark blue-green. Natural unbleached fabrics, tan in color, are used in the draperies, to match the reddish brown of the floor. The altar was scaled down in size to relate it to the height of the pupils who range in age from 6 to 9. Over the altar is a built-in motion-picture screen that can be lowered like a window shade. The room itself is T-shaped with sections on either end of the cross-bar that can be converted into classrooms by closing folding plastic doors.

THE END

**WHY THE MINISTER . . .**

(Continued from page 21★)

about a church study. It should not be hidden in a tower or tucked away on one side of the organ chamber. It should not be entered from a side door opening off the alley, but if at all possible, from the main entrance at the front of the building.

Most ministers do not have full-time secretaries. In seeing people alone they are protected from scandalmongers if (1) the church is a place to which anybody can come at any time; and (2) all callers use a conspicuous entrance which everybody can see. The situation should be free from any suggestion of sneakiness.

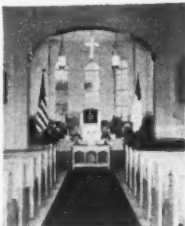
In old buildings ministers must usually take what they can get in the way of quarters. It is essential that the study should be kept warm in winter and cool in summer. If possible, the room should not be cluttered up with duplicating machines and other mechanical equipment. The atmosphere should be leisurely and relaxed, and the minister himself should never appear to be in a hurry.

Such a room will prove a blessing to both pastor and people.

THE END

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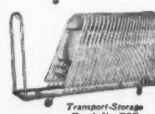
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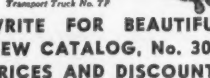


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## CUBBYHOLES

(Continued from page 23)

around the glass rather than by radiation from the glass itself.

The first effect of these window-walls has been to increase greatly the apparent size of the rooms. With few barriers to stop the view one has an inspiring sense of freedom. The newcomer is given something of a surprise. He finds more than the outside led him to expect.

The large windows unite rather than divide the inside and the outside. One side of the building surrounds a garden court on three sides in which are a couple of fine old trees. Just a lift of the eyes brings a view of the sky.

An unforeseen value in the big windows is their role as an exhibition space. Following the practice of the public schools, the cutouts and the drawings which the children make are pasted on the glass. Going further, on one of the windows facing a much-traveled street, one of the teachers painted a life-size picture, in tempera, of Christ receiving little children. The picture looked as good on one side as the other, and told its story to the passing multitude as well as the small children within.

The second novel characteristic of this building is its fluidity. The only weight-bearing walls are along the central corridor, while the only tight partitions are those shutting off the kitchen and the minister's study. All the other areas flow into one another. Thanks to an acoustical ceiling with open beams, and the tiled floors, the transmission of sound from one area to the other has been held to a minimum.

Ultimately partitions will be erected where experience shows that they are needed, but these can easily be taken down and moved when this proves desirable. Most of the divisions in the rooms will be marked by the placing of storage cabinets or the arrangement of furniture—and can be shifted at will.

Anyone who has tried to adapt an old building to new uses will appreciate what this means for the future. The way is open for new needs to be met in new ways. The present structure will not prove to be a straitjacket for tomorrow, but rather an invitation to experimentation and change.

Because of its fluidity, this is a building which can grow. A chapel is planned for the front. At present it does not appear to be "missing," but when it is constructed it will not look like something added on. It will fit. Thanks to the one level on-the-ground construction, additional rooms can be added without disrupting the plan or involving unusual expense.

To an unusual extent it can be said of this building, "It lives!" THE END

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## MAIL BOX

(Continued from page 4★)

get this paint on successfully, the interior of the baptistry must be perfectly dry. To do this, exercise great care in the use of a blow-torch to dry out the whole interior; a good deal of moisture probably adheres to the various surfaces. After drying out the interior of the baptistry very thoroughly try the two coats of paint. If this does not do the job, then very likely you will have to put in a new lining.

It might be well to examine the inside of the baptistry to see if perhaps you have torn some hole in the lining. Sometimes we find that an installation has been tacked to the framework of the baptistry. This should not be done except above the waterline. Usually, the weight of the water and the adjustment of the lead to the frame will tear the lining slightly where the tacks penetrated. Trouble is found at these points if they are below the waterline.

### THE USE OF TIE-RODS

We have a problem and we don't know what to do nor can anyone offer any tangible help. When this chapel was built, the truss system of the roof was improperly designed with the result that now our walls are pushing out at the top. The one wall is almost three inches out of plumb already. The building is only three years old. We understand that we could put tie-rods across the church from wall to

wall, but since the inside of the wall is only nine feet high, it means we would have tie-rods cluttering up the inside of the building so that the congregation could almost do "chin-ups" if they desired.

Would it be feasible to build a couple of wings which would have strong supporting walls running at right angles to the present weak walls? Unfortunately, we have so many broken masonry joints that we feel there is no longer any way to make our present building of any permanent value.

Wyandotte, Mich.

REV. ARTHUR O. VAN ECK  
Calvary Community Church

■ Tie-rods are your only hope. The trick is to hold the walls together at the point where the roof rests on them. You can take much of the curse off the rods by painting them either white or the color of the ceiling. This was done in the Congregational church at Windham, Conn., with happy results. If your building is as bad as you say, we would doubt the wisdom of adding to it. Properly handled, tie-rods are not as bad as people think that they are going to be.

### CHURCH ORGANISTS

Your magazine has done a great service to church music by publishing Brooks R. Walker's "open letter" (Winter, '54). I know what he is talking about, because I have been through it. As a high-school student I was forced to pay 75¢ an hour

for practice time on a rather feeble organ. When this is multiplied by 12 hours per week for a year, it becomes a goodly sum. And since it was the only church where the organ could be rented, I had a 10-mile round trip per day to add to the cost. This, of course, was all in addition to the \$4 per half hour for instruction.

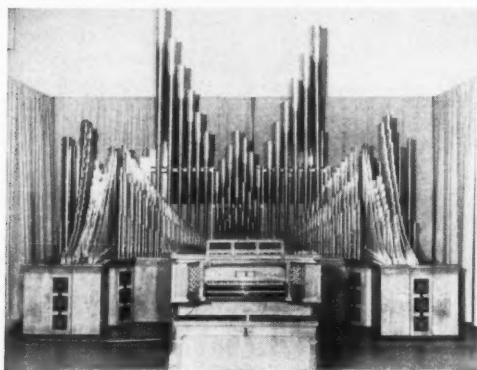
If only church music committees realized that nothing short of malicious intent can cause damage to the console, perhaps young organists would have a fair chance to further the heritage of organ music. I long ago decided that when I had my own church I would do everything in my power to see that earnest young musicians had an opportunity for practicing.

Berkeley, Calif. BYRON HILLER LIGHT  
Pacific School of Religion

... It seems evident that PCA&E is filling a long-felt need. May I suggest that you do as much as possible to encourage lay members to take it. Every church ought to provide subscriptions for its trustees or their denominational equivalent. At present one of the reasons for an awkward pace in adding new equipment is that it is the minister who must make every suggestion. If the lay members were constantly aware of the possibilities we would see a new era in equipment for churches.

Other matters, too, would be of value if shared by the officers such as the letter about the use of organs. In our church we have three girls who have been provided lessons by the church through a memorial fund (one of the finest things we've done) and they practice at the church without charge. The result is that we have three girls who are capable of handling a service when necessary and the one most qualified plays regularly once a month. While she is a high-school senior and may not be with us for long, if every congregation made this opportunity available no church would be without an organist.

Manson, Iowa REV. ROBERT BOND  
First Congregational Church



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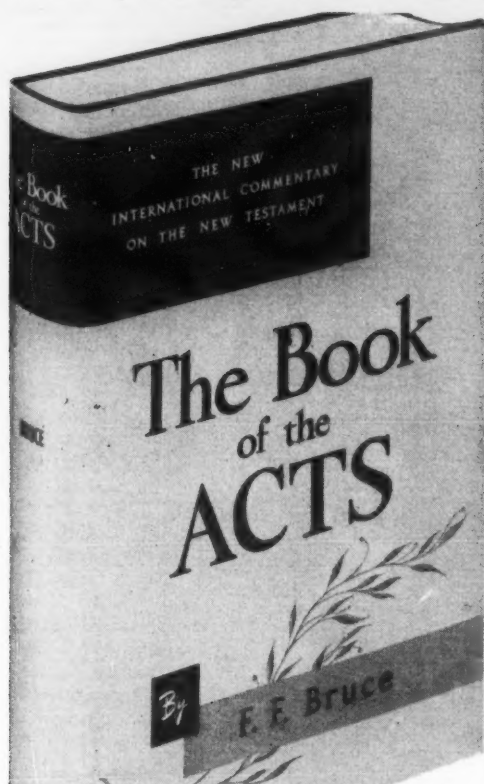
### Church Notes

#### SOUTHERN BAPTISTS BUILD

More than \$145 million will be spent by Southern Baptist churches for building during the year. Total value of all church property in the Southern Baptist Convention is now over \$1 billion. This represents an increase of \$142 million during the past year—the largest single increase in any one year's time. The church building debt is only 11 per cent of this total value.

W. A. Harrell, secretary of the Church Architecture Dept., Baptist Sunday School Board, Nashville, Tenn., declares that, judging from the number of churches requesting assistance in building programs, there is yet much building to be done. This is also indicated in the establishment of new churches, new mission churches and the expansion of existing churches.

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## Editorial Comment

# PERSPECTIVES

**A**T THE calculated risk of boring lay and clergy readers with a play-by-play account of the church building boom, we believe the latest facts warrant recognition. The Departments of Commerce and Labor are now officially predicting that new church construction will set an all-time record of \$750,000,000 this year. That would be 26 per cent more volume than last year's record of \$593,000,000.

July's total (a record to that date) was \$66,000,000—topping the previous high (June) by \$4,000,000, and topping July, 1954, by \$14,000,000.

So much for 1955. What about 1965? A study of population growth and church membership characteristics produces startling conclusions. The first is that the U.S. will have 70,000 new churches and synagogues in the ten-year period, and that they will cost \$6,000,000,000. In addition, some 12,500 other church buildings—mostly religious education facilities—will be constructed. What this means in terms of additional pastors, Sunday-school teachers, organists, ushers and other personnel is staggering—and challenging—to contemplate.

And if 1965 seems too far in the future to worry about, turn the clock back once more to this present year, 1955. Dr. Alewyn L. Roberts, general director of Christian education for the National Council of Churches, told the 23rd International Sunday School Convention that Sunday schools must right now recruit 12,000 new teachers and add 400,000 classes *every week*, just to keep pace with the population growth in the United States and Canada. Sunday-school enrollment is up 122 per cent since 1906, but still only 37 per cent of the children, 24 per cent of the youth, and 14 per cent of adults are being reached.

**W**HATEVER one's regard for statistics, the above assemblage of digits must inevitably focus attention upon an uncomfortable word. It is a word not spoken in dignified church circles, but it nevertheless lurks in the ecclesiastical subconscious. The word is "competition."

Competition facing local churches is not of the hot-breath-on-the-neck variety. But it is genuine and possibly even desirable. How will the churches that do not build or expand or refurbish be affected by the churches that do? Is it possible that parents may be so

impressed by the new Sunday-school facilities at Central Church that they will take their children there instead of to First Church? Is "church loyalty" strong enough to withstand that kind of impact? When newcomers arrive in town and spend their first few Sundays reconnoitering church possibilities, which way will they go? Will denominational preference, for example, overbalance the fragrance of new wood and fresh paint, for example?

**W**ITH all the talk of millions and billions, church development begins to sound heady. To temper the affluent climate, to deflate the fear that church building and equipping may be financially as well as spiritually out of this world, consider the useful paper-back booklet, "How to Make Church School Equipment." Two workers, Thelma Adair and Elizabeth McCort, of the Children's Work Department, Board of Christian Education, Presbyterian U.S.A., moved into a semi-rural area with the objective of proving that it is possible even in a one-room church to have a graded church school with a "learning by doing" program. This called for basic equipment, which they made inexpensively. Obviously, better constructed and more beautiful equipment is commercially available, but at a price that not even in this plush period can all churches afford or think they can afford, until they see orange-crate pedagogy in action. (Westminster Press, \$1.25)

**P**UNGENT illustration of what Associate Editor Scotford is talking about when he asks on page 9★, "What Makes a Church 'Churchly'?" is the recent outcry in Washington over the original design for the Colorado Springs Air Force Academy chapel. Congressmen and Senators denounced the radical lines of the structure, the former voting to cut off the academy without a penny until new plans were drawn. Air Force officials quickly pledged a new approach along more conventional steeple-and-stained-glass lines.

We do not hold that "a collection of wigwams" (as one Senator termed the chapel design) is man's best or last word on church architecture. But is it not enough to regard this or any design by any competent artist as *one* word? What makes a church "churchly"?

CHRISTIAN HERALD





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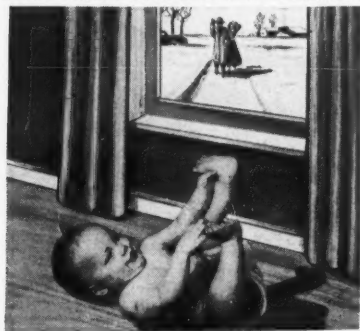
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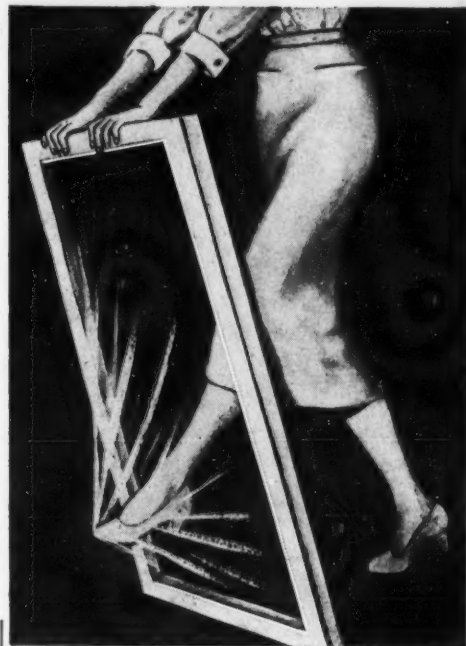
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